A

True View

OF

Popish Cruelties:

Setting forth

The beginning of Papal Tyrannies, bloody Persecutions, Plots, and inhumane Butcheries, exercised on the Professors of the Gospel in *England* dissenting from the Church of *Rome*.

WITH

An Account of all, or most of the Martyrs that were put to death by the cruel Papists in this Kingdom, until the Reformation in the Reign of King *Edw.* 6. and Queen *Elizabeth*.

ALSO

The first rise of the Writ *de Heretico comburendo*. For Burning of Hereticks.

Well worth all Protestants perusal, that they may unite as one man against the Hierarchy of the blood-thirsty See of *ROME*.

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London, Printed for *F. Smith* at the [illegible] and *Castle* in *Cornhill*. [illegible]

07:3519

THE PREFACE TO THE READER.

Protestant Reader,

FOR such I suppose thee to be, who will take the pains to read over these Collections, or take a view of this little Tract, called *Englands Remembrancer*, wherein we have set forth, without any partiality, the bloody Persecutions of that *Antichristian* Church of *Rome*, so we may well call her, since Persecution is a certain Mark of the Beast; and whatever particular Church takes up that Weapon, so far deviates from the true Catholick Church of Christ, as it makes use of it being absolutely contradictory to the Doctrine of Christ and his Apostles. The *Protestants* of the Church of *England* laid the Foundation of their Reformation with the blood of many Martyrs, suffering Death and other Sufferings for their Opinions. They were all Dissenters from the Church of *Rome*, and they have sufficiently blamed, as they justly ought, their horrid Persecution for Conscience sake, seeking by com-

pulſion to put their heavy yoaks on the necks of others, and yet they had Law on their ſide, and their Religion was then eſtabliſhed by the Laws of the Land; however, I think there is no Proteſtant, but doth juſtly call the putting to death, tormenting, impriſoning, and ruining ſo many Men and Women for their Opinions, Perſecution; and tho the Church of *England* hath not law to put any to Death, yet no queſtion there may be many, ſo blindly Zealous, as would do as much as the Papiſts have done before them, and therefore let them not be angry, if that Spirit which ſome have of late ſhewed againſt Diſſenters, be called Perſecution, tho they have Laws of their ſide. But this is nothing; our dread and fear proceed from a farther proſpect of the great hopes the Papiſts have, of once more Eſtabliſhing their Idolatrous Religion; and truly, though we believe that God in his mercy may deliver this poor Nation from ſo great a Scourge, yet we cannot ſay, that the Hopes of the Papiſts are in vain, ſince we our ſelves do not ſlackly endeavour, to bring ruine on our ſelves, and to be helpful in promoting their deſigns, being ready to ſet Proteſtants together by the Ears, reviling, perſecuting, and troubling one another, inſomuch that many have ſhewn, that they had rather join with the Papiſts, than admit of any other Proteſtant Diſſenter, to live unmoleſted, and to enjoy their peace, opinions, and Conſcience. This Spirit of late blown up by ſecret bouts-

fers

fere, raging as it does, makes the ſubtle Popiſh Clergy laugh in their Sleeves, and begin to believe they need not the help of any damnable and murthering Plot, ſince they perceive we are framing Plots and Deſigns againſt our ſelves, and if they let us alone, ſhall readily, by our animoſities, make way for the ſetting up their Church in this Kingdom, which they with all their helliſh Artifices could never do. *Divide & impera, divide & reign*, is a known Maxim, and we are doing that our ſelves as faſt as we can for them. At this time therefore, I thought there could be nothing more neceſſary to all ſorts of *Proteſtants*, of what denomination ſoever, than the beholding, as in a little mirror, the horrid and bloody Perſecutions of thoſe of the *Romiſh* Church in *England*, when they had power in this Nation, and by this Pocket Remembrancer, you may be able to perceive to what horrid Tyranny all Profeſſors of the true Goſpel of Chriſt muſt ſubmit themſelves, giving their Bodies to be burnt, impriſoned, tormented, and abuſed, or elſe againſt their Conſciences become Idolaters, and damn their Souls. Alas! there are no Arguments to be uſed againſt theſe men, when armed with the Sword of Power: what they have done they ſtill do, where they reign, and will moſt certainly do the ſame again, if not in a greater and more bloody manner,

as ſoon as they ſhould have eſtabliſhed their Dominion, by the help of a Popiſh King. You therefore who are negligent and careleſs, and act as if you were aſleep, or are indifferent, what Religion is uppermoſt, and you alſo who are ſo hot and zealous, for perſecuting all thoſe who diſſent from you, and you likewiſe (for ſuch there be) who are ready to ſhake hands with the Papiſts, pleading for them, and account them harmleſs and loyal, or at leaſt better than Proteſtant Diſſenters; all of you I ſay, read this little Book of their Tyrannies, and as ſure as Truth, you ſhall feel the Scourge and Scorpionian ſting of theſe men, and muſt draw in their iron Yoak, unleſs you will act againſt your Conſciences; the very ſame Tragedies that were acted before, under Popiſh and bigotted Kings, upon others, ſhall be then acted over again upon you, your Wives, and Children, upon your Goods, Lives, Friends, Kindred, and Eſtates. Fires will again be inkindled in all quarters of this Land, the Tyranny and Cruelty of the Inquiſition ſhall ſit upon you, the Prieſt ſhall Lord it over you, and of Freemen, you ſhall become ſlaves; ignorance and ſuperſtition ſhall put down knowledge and Religion by Authority. On the other ſide, you who are true profeſſors of the Goſpel of Chriſt, may make uſe of this *Remembrancer*, in which you will behold the great patience & meekneſs of ſuch, whom God honoured with Martyrdom,

and

and ſuffering in his Cauſe, that if ever the like perſecution be permitted by the Judgment of Heaven, in this Nation, for our manifold ſins and debaucheries, which flow thorow the Land, and for the Spirit of Rage and Perſecution of one another, that hath lately gone forth in ſome meaſure; I ſay, you may be prepared by theſe examples of holy dying men, how to behave your ſelves, and to believe, that God will give to ſuch as rely upon him, extraordinary Comforts and ſupports in their Afflictions. It may alſo ſerve to ſtir up thoſe lukewarm Proteſtants, who run with the ſtream, or have not heard of, or elſe ſoon forget the Perſecutions and Tyrannies of the *Romiſh* Church, to have an averſion and horrour to ſuch men, and ſuch a Religion, as will cut their throats if ever eſtabliſhed by Law among us. You have here an Epitomy of all Mr. *Fox*'s 3 great Volumes, which few can purchaſe, and fewer have time to read; therefore I have collected for the *Proteſtant Reader*, briefly the moſt material ſtories of the whole, which are faithfully and truly ſet down, and I hope God will give a bleſſing to theſe my true endeavours, and this very uſeful Book at this time; that all *Proteſtants* of whatſoever denomination, may joyn together in the bond of unity, to oppoſe this Bloody, Cruel, and Common Enemy, of all that profeſs the Truth of the Goſpel, and to endeavour, that the *Hierarchy* of *Rome* may never get

Power

Power, and Dominion in this Land: Which I pray God avert, and protect us from. And to which Prayer, let all good People say, *Amen.*

The

The Introduction.

THE Corruptions and great abominations, together with the Heretical, Idolatrous, Impious, and Blaſphemous Doctrines and practices of the Church of Rome, *as alſo its bloody Perſecutions abrodd, have been ſhewn in ſeveral volumes, and by ſeveral Authors: but ſince, what hath been tranſacted by that Church in our own Kingdom, more nearly concerns us; I have here given you a true view of the Perſecutions of the* Papiſts, *from the beginning, againſt all ſuch as diſſented from them, and would not bow down to their Images, or Worſhip God after their way; by which you may ſee, what Spirit they are of, quite contrary to that of Chriſt and his Apoſtles, and to what ſlavery we ſhould be brought, if God ſhould permit once more the* Papal *Authority to get footing in theſe reformed Kingdoms; which for ſo many years, at the expence of blood, and the lives of many holy Men and Martyrs, have ſhaken off that Tyrannical Yoak of the See of* Rome.

It is my deſign, not to tranſcur the Bounds

of

of our own Country, for where ever the Papists *have set up themselves, they have continually exercised the like bloody power of the Sword, contrary to the Doctrine of* Christ, *and the practice of his Successors for some Centuries, when the purity of the Gospel was professed, in times near the first lighting up of the bright Candle of* Christianity. *But I shall shew, and expose to the World, in this little Tract, the bloody Cruelties, and Persecutions of that Idolatrous Church, exercised in this Kingdom, only against such as dissented from them, or that opposed the evil of their Doctrine, and practises.*

After that Errors were crept into the Church, and that the Romish *Church had sought and obtained by many impious practises, the supremacy over other Churches, she endeavoured to maintain this her usurpt Authority, by Tyranny and bloody Persecution, as she doth to this Day, where ever her rule is permitted. That is a most ridiculous Question of some of the* Papists *to many ignorant* Protestants: Where was your Religion before Luther? *All your Forefathers in* England *were* Papists; *why should you then change your old Religion, for many hundred years establish'd in* England,

for

for one of a new date, and but of the other days ſtanding? This has taken with ſome, but they are ſuch as are very ignorant, or elſe they may reply to ſuch Querors, that though the Name of Proteſtants *be new, and came from* Germany *in* Luthers *time, from proteſting againſt the* Romiſh *decrees, that were to have been impoſed upon them, yet the Doctrine and Diſcipline of the* Proteſtant *Churches, are as ancient as* Chriſtianity *itſelf, and neareſt to that of* Chriſt, *and his holy Apoſtles and Succeſſors in the primitive times, before* Rome *came to challenge a ſupremacy over other Churches, or to pretend to be the Spiritual Head of the World.*

In all Ages, and thorow the moſt Corrupt of times, the purity of the Goſpel has been preſerved, & like a ſhining light, has manifeſted itſelf, in its diſſent, from the evil & ſinful practiſes, & from the falſe and heretical Doctrines of the Church of Rome; *and has been ſtill perſecuted by it, long before the times of* Luther, *as is manifeſted by the* Albingenſes, *and the* Waldenſes *in* France, *as alſo in* Germany, *and* Italy *itſelf, where many profeſſing the purity of the Goſpel, and teſtifying againſt the errors and corruptions of the* Romiſh *Church, fell under the bloody*

bloody Sword of its Perſecution.

But deſigning (as I have ſaid) to ſpeak only of our own Country, we ſhall begin with the earlieſt Perſecutions of the Romaniſts *in this Land, who always hated Diſſenters from them, or ſuch as would not own their unjuſt Supremacy over their Brethren.* Chriſtianity *began very early in* England, *and a Chriſtian Church was planted here almoſt as ſoon as at* Rome, *and continued without any acknowledgment of her Authority, all the time of the* Britiſh *Reign; for the* Brittiſh *Churches never owned any forreign Church ſupream, or above them, or ſuffered any to exerciſe Dominion or Authority over them, but ſubmitted themſelves to their Kings, and their* Metropolitan, *as their head.* Auſtine *the Monk was the firſt who endeavoured to bring into this Land the Authority of* Rome, *and becauſe the* Brittiſh *Biſhops would not own it, he ſtirred up the Heathen* Saxon *Kings, then Conquerors of this Land, to perſecute them, and others Converted to* Chriſtianity, *and of the* Papiſtical *Principles, of ſetting up the Church of* Rome *above others to kill and deſtroy the* Brittiſh *Chriſtians, as diſſenters from them. But yet, till about the year* 980, *the purity of the* Chriſtian *Doctrine*

pre-

preſerved itſelf againſt Popiſh *errors; about which time,* Popery, *that is, the* Supremacy *of that Church, or the owning it to be head over others, getting ground in* England, *as well as in other places, and with it, all the filthineſſes and abominations, which diſſenting* Proteſtants *diſown, and ſpeak againſt; all that any ways oppoſed this ſupremacy, and erroneous Doctrines, were perſecuted, and troubled by them, tho they were not as yet come to fire and faggot, wanting not will but power to do it. I ſhall but mention only that good Biſhop of* Lincoln, Robert Groſthead, *who wrote againſt the wickedneſs of the* Popiſh *Clergy, in the time of King* Henry *the 3d. which vext them ſo much, that Pope* Innocent *would have had the Biſhops bones, after his death, to have been dug up, and flung out of the Church, where he was buried, and intending to have wrote to the King of* England *for that purpoſe, he was ſtrucken by the ſaid Biſhop (appearing to him in his ſleep) with his Croſiers ſtaff, reproving him of his wicked intention, which prohibited him from proceeding therein. After which time, the* Papal *wickedneſſes increaſing in this Nation,* Sathan *was let looſe, and greater Perſecutions began to ariſe, againſt*

thoſe

those who made a profession of the Gospel, and opposed the Romish *Superstition, or dissented from it. I shall therefore here end this introduction, and begin the History of Popish persecutions here in* England, *about the Reign of King* Edward *the 3d, about which time they began more eminently to appear, and so God willing, I shall briefly prosecute them to our own times, thorow that flood of Martyrs blood shed in Queen* Maries *days.*

A True

A TRUE VIEW OF ALL THE Popish Perſecutions AND CRUELTIES IN ENGLAND.

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The First Part.

LOng before the name of *Proteſtants* gave a diſtinction, of ſuch as diſſented from the Corruptions of the Church of *Rome*, and made them ſubject to the Perſecutions of *Papal* Authority, there were ſeveral, who by the purer Light of the Goſpel, had diſcovered the great errours, and many Abominations of that Church increaſing in *England*, that durſt withſtand the wickedneſs of the Prieſts, Monks, and Fryers, and by writing and preaching oppoſe their wicked Actions, and horrible doings, and ſhew them to the World, for which they were ſure to run the riſque of cruel and barbarous uſage, from their Hands, & ſuffer for a good Conſcience, adhering to the Doctrine of the *Apoſtles* and their Succeſſors, in the Primitive

Times, before the many Corruptions, that now overwhelm the *Romish* Church, were crept in among them. These may be called dissenters from their erronious Doctrines, vicious Lives, and evil practices. Among these in the time of King *Edward* the third, may be accounted the Author of the *Plowmans Complaint*, though he was not known, which little Treatise put the Monks and Fryers into a Rage, it so plainly laying open all their wickednesses and evil practices; The Persecutions of *Armachanus*, and the abominable errours and abuses of their Doctrines. This did but whet the Rage of these evil men, and though they could not shew it to the Author of that wholsom Treatise, they expressed it against his writing, what they could, and had he been known, his Life had been in danger.

The next that publickly owned the Pure light of the Gospel, in those dark daies of blind Superstition and error, was *Richard Fitzrafe*, known by the name of *Armichanus* being by King *Edward* the 3d made *Archdeacon* of *Litchfeild*, and then [illegible]*nissary* to the University of *Oxford*, where he [illegible]ed under *Bakenthorp*, and lastly Arch-Bish[illegible]*rmach* in *Ireland*. He preached in *London* [illegible] against the Fryers, for which he was cited to appear before Pope *Innocent* the 6th, which he did, and there to the death most valiantly opposed the Corruptions Crept into the Church, both by preaching and writing, being several ways persecuted by them: He dyed in *Avignion*, after 7 years banishment from his Native Country.

About this time, in King *Edw.* the 3d's Reign and about the year 1367. That plotting and state confounding Order of the *Jesuites* began to be known in the world, in the 5th year of Pope *Urban* the 5th. and the *Papal* Clergy in *England* being grown so odious to the laity, through their vicious Lives and evil Manners, the Lords in Parliament desired the King that the great Offices of the Crown, which were usually executed by the Clergy might be taken

ken from them, which accordingly were removed, and put into the Hands of the Temporal Lords. This K. also by Parliament, holden in the 27th and 38th years of his Reign, by statutes made, the *Popes* Supremacy in *England* was much abated, his Jurisdiction in this Realm much lessened, and his Papal power restrained, causing all Controversies in Law either Spiritual or Temporal, to be determined in the Kings Courts, and that if any one should appeal, or Consent to an appellation made to the Court of *Rome*, should incur the writ of *Premunire*, being put out of the K's Protection, Loss of Lands & goods & imprisonment during the Kings pleasure. This begot, or rather increased, the Hatred of the *Romanists*, against the Kings of *England* studying their ruin and overthrow, for the setting up their arbitrary *Papal* Jurisdiction in this Land. And about this time, a certain Hermit; disputed in St. *Pauls*, against the Doctrine of the Sacrament, for which they imprisoned him, and kept him in hold till he dyed. It is also to be observ'd, that in the 5th year of the said King *Ed.* the 3d, at a Parliament holden at *Westminster*, the 24th *April*, 1376. a Bill was preferred against the Usurpations of the Pope in *England*, attributing thereunto, all the Plagues, Murrains, Famines, and Poverty, that had invaded the Land, and required a redress of many Grievances and incroachments of his usurpations, rehearsing many particulars, so that the Tyranny and usurpation of *Rome*, was grown in those days intolerable, and would now be much more so, since they after this, shewed an implacable Rage against their opposers, and all such who professed the purer Light of the Gospel, or found fault with their erronious Doctrines, and wicked Lives.

But the most eminent Light, by God raised up in those daies and appearing bright and shining above the rest, detecting the foul errors of the *Romish* Church, was the famous *John Wickliff*, from whom his followers, dissenting from the Church of *Rome*, were called *Wickliffians* whose story I shall give you

in Brief. In the reign of King *Edw.* the 3d, and muc
about the year of our Lord 1371. this *Wickliff* flow
riſhed: He was a Publick Reader of Divinity in th
Univerſity of *Oxford*, and reputed among them al
for a great Clerk, and man of learning, and parts,
deep Schoolman and well ſtudied in the points o
Divinity, and alſo of Philoſophy of all kinds; An
with his ſtrong Arguments and ſound reaſoning, h
confounded his oppoſers, and made his very enemie
acknowledge his abilities. He was a man in grea
eſteem of that valiant and prudent Prince King *Ed
ward*, being by him ſent with Commiſſion, joyne
with other Lords and Ambaſſadors into *Italy*, t
treat with the *Popes* Legats, concerning affairs be
twixt the King and the *Pope*. The Chief buſineſs was
that the Biſhop of *Rome* ſhould no more intermeddl
in the Diſtribution of Benefices within his Kingdom
but that all Biſhops that were under his Dominion
ſhould enjoy their former and ancient Liberty, an
be confirmed of their *Metropolitans*, as had been i
the Ancient times. This ſet the *Pope* and *Popiſ*
Clergy a raging, and *Wickliff* being in this Matte
no ſmall obſtacle to them, Confounding them wit
his learned Arguments, ſo that they term'd him *He
retick*, as they ſtill do all that ſtick faſt to the rules o
the holy Scriptures, & to the pure Doctrine of Chriſ
and his Apoſtles; they ſet themſelves againſt him
and endeavoured their utmoſt to ruine him. Thoſe
days wherein he lived were daies of thick *Egyp
tian* Darkneſs and groſs Ignorance, and the people
only retained the name of Chriſtians, having nothing
of the nature of Chriſt in them, or following his Ex
ample in any thing. They were Idolatrous, and
taught by their Prieſts to worſhip nothing but what
they ſaw, Images and Crucifixes, and indeed there
was ſcarce any thing they ſaw, that they did no
worſhip, as Reliques of Saints, Conſecrated Beads,
Agnus Dei's, and ſuch trumpery. The Doctrine and
Office of Chriſt was utterly unknown to the people,
nor the uſe of the Law, and bene & of the Scrip
tures, the power and efficacy of the [illegible] Ghoſt, Free
Grace

Grace, Justification by Faith, Remission of Sins, and the like were never treated of. Learning and Divinity was utterly unknown to the Priests and Preaching fryers, and those among them who seemed learned, were meer Sophisters, studying *Aquinas*, and *Scotus* instead of St. *Peter* and *Paul*, and led the blind and ignorant people into superstitious Ceremonies, and human Traditions, which they taught instead of the Scripture, in which the whole Scope of Christian perfection depends; And thus being wholly degenerated from the true Catholick Institution, they fell into all manner of extream Tyranny and persecution, changing the poverty and simplicity of Christ, into Cruelty and wickedness of Life and manners. Thus, in these times of horrible Darkness and Ignorance, and when there seemed to be no manner of spark of Christs pure doctrine left, *Wickliff*, by the providence of God, sprung up, and as a bright and shining light, let the world see the errors and impieties of the Church of *Rome*.

After he had for a long time professed Divinity at *Oxford*, and perceiving the true Doctrine of the Gospel to be defiled and adulterated, with many filthy inventions, and after long debating with himself, concerning the danger he should run into, by going about to detect these errors, so fast embraced by the *Romish* Church, and in medling with them, who had power to crush him; yet his mind being inspired of God, he could not rest, till he had set his study and bent, to endeavour a Regulation, by his preaching and teaching, of these gross errours that were every where taught and maintained. But first he began warily, attempting his Adversaries with Logical and Metaphysical Questions, of the Forms of things, and of the intelligible substance of the Creatures, and such like, which begat attention to other matters, which he soon began with great Art and learning to dispute of. This stir'd up one *Kenyngham* a *Carmelite* to dispute against him, by which means *Wickliff* fell upon the matter of the

Sacrament, their errors therein, and other abuses in the Church. But this bit so sore, that it was not to be endured, and a whole glut of Monks and Fryers, fell into a Rage and madness against him, fighting for their Gods, their Altars, their paunches and Bellies. Then the Arch-Bishop *Simon Sudberry* deprived him of his Benefice, which he had in *Oxford*; However being befriended by many noblemen, and in favour of the King he bare up against the Monks and Fryers his implacable Enemies, and the Arch-Bishop himself, till about the year 1377. He had for his special maintainors the great *John of Gaunt* Duke of *Lancaster*, the Kings Son; and the noble Lord *Henry Peircy*, both which were his great Friends, embracing the Truth of His Doctrine, and perceiving the impurity of that professed by the *Roman* Clergy, together with their most abominable and vicious Life. But for the appearing of this noble Duke, for the Truth and siding with *Wickliff*, the *Romish* Clergy perfectly hated him, and the Bishop of *Winchester* most horridly aspersed him of Bastardy, making the Queen upon her Death bed to Confess it to him, that he was not the Kings Son, nor hers, for lying in at *Gaunt*, the child she had was Smother'd, and fearing the Kings displeasure, she caused this *John* of *Gaunt*, being a poor womans Son then newly brought to bed, suppositiously to be brought up instead of the dead Prince. Thus, for his owning *Wickliff*, he had this wicked abuse put upon him, by that proud Prelate. But the Duke, not indureing the affront, caused him to be condemned by Parliament, and his temporalities confiscated, and the said Bishop was prohibited to come within 20 miles of the Court, But not long after by the means of *Alice Pierce* the Kings Minion, being well brib'd, and by the intercession of the whole Company of the Bishops, he was again restored. But now *Wickliff* as I said, about the year 1377. was forbid to preach any more, and cited to appear before the Bishops, which was on the 19th of *February*: The

Duke

Duke of *Lancaſter* and the Lord *Henry Peircy*, both accompanied him, and cauſed out of every order of the Fryers, a Batchelour of Divinity to be choſen, which were 4 to joyn with *Wickliff*, and to Aſſiſt him.

But ſo great was the diſorder and variance between the Biſhop of *London*, *Courtney*, and the Duke of *Lancaſter*, and the Lord *Henry Peircy*, in the behalf of *Wickliff*, that nothing was done, and the Aſſembly was broke up, being held in St. *Pauls* Church, the Duke and the Biſhop threatning one another. Thus he eſcaped at this time, and Continued unmoleſted all the time of King *Edward* the 3d, but afterwards in the Reign of King *Richard* the Second, though he was a favourer of *Wickliffs* Doctrines, yet the Duke and Lord *Peircy* not intermedling in the Affairs of ſtate as before, but livingprivatly, the Biſhops took their time to trouble him, again, and exhibited ſeveral Articles againſt him, to Pope *Gregory* the 11th, who preſently ſends his bull to *Oxford* for the Apprehending of *Wickliff*, and for the filencing him, and rooting out his Doctrines, and writes alſo to the King againſt him. The Biſhops now hoping to ruine this holy man, cite him a Second time, who appeared, but there came a Command to them from the King not to give any definitive ſentence againſt him, ſo that he by that means eſcaped them a 2d time.

Not long after the Rebellion of *Jack-ſtraw* breaking forth, and the Kingdom in a Combuſtion, the Biſhops perceiving the Doctrine of *Wickliff* dayly to increaſe, and that he had many followers, they procured the Vicechancellour of *Oxford*, *William Barton*, , in the year 1380 to put forth an Edict againſt *Wickliff* and his followers, which again brought him into trouble, not having his former ſupports to help him, and his Articles which he had maintained, ſo ſtoutly againſt the force of his Adverſaries, were condemned as Heretical in 1382. About the ſame time one *Hereford* with *Rippington* and *Aſhton* all Batchelours of Divinity were cited

before the Biſhops,& perſecuted for holding the tenents of *Wickliff*, and *Hereford* and *Rippingeon* were excommunicated. Alſo one *Thomas Hillman* a Batchellor of Divinity, was at the ſame time troubled by them for the ſame cauſe. Hitherto there was no Law to burn any man for Religion, and had they been contented with the power of excommunication, it had been well, and had not ſtirred up the Civil Magiſtrate to be their bloody and Cruel executioners, ſo that we may account theſe firſt Perſecutions but light. But now their malice & rage being increaſed, the K. being but young, and overawed by the Pope and the proud and imperious clergy of the Land, who bore great ſway, they circumvented the King,& got ſurreptitiouſly a ſtatute made without notice of the Commons, called an Act of the Parliament holden at *Weſtminſter An. 5. Rich. 3d.* in which power was given to Sheriffs, and other Civil Magiſtrates, to impriſon any for Religion, upon the Certificates of the Biſhop: which cauſed great Perſecutious but this Act was ſhortly after repealed at the intreaty of the Commons: However, the Biſhops ſupreſſed the knowledge of this Repealing, and unjuſtly under colour of the former Act, wrought horrible troubles, againſt all ſuch as oppoſed them, or were favourers of *Wickliff*: and they alſo ſo wrought upon the King, that he ſent forth his Letters againſt *Wickliff*, and for the ſuppreſſion of his Doctrine, both to the Arch-Biſhop of *Canterbury*, and to the Vicechancellor of *Oxford Robert Riggs*, who was himſelf a favourer of *Wickliff*, and for which he was afterwards diſplaced. As to *Wickliff* himſelf, he was fain to fly, and hide himſelf from the perſecution of the Popiſh Prelats, but God preſerved him from their Malice, and at laſt, repairing to his pariſh of *Lutterworth*, where he was Parſon, he quietly and in Peace departed this Life, about the beginning of the year 1384. But though they could not fully reak their malice on him whilſt he lived, yet when dead, they ſhewed all the ſpite imaginable againſt

his

his Books and Bones: for at *Oxford* they caused all his Books they could light on to be publickly burnt. They say he had wrote 200 volumes, being a most painful & sedulous writer, as well as preacher, of whom, and of whose holy and godly life and Conversation, the whole University of *Oxford* gave a publick Testimony under their hands and Seal, in the Year 1406. Whose Doctrines also were publickly defended by *John Hus* of *Bohemia*, who was martyred for the same. But for all this the *Popish* Clergies inveterate malice against *Wickliff*, appeared 41 years after he was buried; for, by a Decree of the Synod of *Constance*, they caused this holy mans Bones to be dug out of his Grave, and burnt, and the Ashes to be flung into the River.

The Doctrine of *Wickliff* notwithstanding daily increased, to the no small grief of the *Popish* Clergy; and his Followers, or those professing his Doctrines (which were contrary to those of the corrupt *Romish* Church, and many of them, or most of them, such as the *Protestants* now hold) began then to be called *Lollards*, for they had then Nick-names, as well as now, for such as profest the purer Light of the Gospel. After *Wickliff* was gone, they set themselves to suppress these *Lollards*, as they called them, the Pope interpreting the Word from *Lollum* Cocle or Darnel, and one *William Swinderly*, a Priest, in 1389. was brought into great trouble by these men, for holding and preaching some of *Wickliff*'s Doctrines; and was condemned by the Bishop of *Hereford* for an Heretick; but *Swinderly* appealed to the King, and to the Parliament, and during King *Richard*'s Reign he was protected from their Violence; but it is thought he suffered Martyrdom afterwards in the days of King *Hen.* 4. when the *Popish* Clergy had got more power. About the same time also they persecuted *Walter Brute* a Lay-Man, but bred up in the *University* at *Oxford*, and a graduate there: accusing him of Heresie, and for saying that the Sacrament of the Altar was not the very Body of Christ, but a sign and memorial

morial of him, and that he had avouched the Pope to be *Antichriſt*, and that the Sentence given againſt *Swinderly* was unjuſt. For theſe things he is brought before the Biſhop of *Hereford*, where he learnedly maintained his Aſſertions againſt them; but being put to horrible Trouble and Vexation, was forced at laſt to make a Submiſſion, which was, that he ſubmitted to the Cenſure of the Goſpel, the Church, and General Councils, and to St. *Auguſtine*, *Jerom*, *Ambroſe*, and *Gregory*, and to his Biſhop as his Subject. And ſo he eſcaped at that time, but whether he ſuffered afterwards is uncertain. About this time Pope *Boniface* the 9th made a Bull againſt the *Lollards*, and ſent it to King *Richard* 2d. who, by the Inſtigation of *Courtney*, then Archbiſhop of *Canterbury*, and the Biſhop of *Hereford*, the Popes Legat, iſſued out his Letters againſt the *Lollards*, as Hereticks, ſo that by this means many were forced to do Pennance, and to abjure, many were impriſoned and evilly intreated; but during his Reign none were burnt.

The manner of doing Pennance.

The Town of *Leiceſter* was interdicted, and many of them forced to do Pennance, which was after this manner: They went about the Croſs bare-footed, and bare-headed, and nothing on their Bodies, both Men and Women, but their Shifts, in one Hand a Crucifix, in the other a large Wax Taper lighted, and from thence marched to the Cathedral, where they ſtood (after they had made a proceſſion about the Church) all the time of Maſs: this alſo to be done three times, during the Market. After this manner they ſought to puniſh ſuch as made profeſſion of the Goſpel. And about the ſame time the *Londoners* favouring one *Peter Pateſhull*, an *Auſtin*-Friar, who having embraced the Doctrines of *Wickliff*, preached againſt the corruptions of his Order, many of them were converted by him; and the Doctrines of *Wickliff* ſpread very much in the City

City: For which they were malic'd by the Bishops, and complained of to the King, who was so incensed against the Mayor and Sheriffs, that he removed them from their Office, and made Sir *Edward Darlington* Warden of the City, and then removed his Court, and the Terms to *York*, thinking thereby to dispight the *Londoners*. But this so alienated their Hearts, that by losing their Love, he also not long after lost his Crown and Life to *Henry* Duke of *Lancaster*, called *Henry* the 4*th*.

The first Act for burning of Hereticks, William Sawtry *the first that was burnt.*

Henry the 4*th* being but an Usurper and Tyrant, was fain to comply with the Prelatical Clergy, who had a great stroke in deposing their lawful Prince, that he might the better assure himself of the Crown, which he had unjustly taken. Till now the Sufferings and Persecutions of the *Lollards*, or such as made a profession of the purer Light of the Gospel, was but slight, in comparison of what they now began to suffer, for there was as yet no Law for to put an Heretick to Death, though they had made use of the afore-mentioned Statute in the 5*th* Year of King *R.* 2d. to molest, trouble, and imprison good and pious men, but now in the 2d Year of this King *Henry* the 4th, they obtained a Law or Statute for the burning alive such as were convict of Heresie, made especially against the *Lollards*; and the first that so suffered upon this Statute was *William Sawtry*, the Parish Priest of St. *Scithes* in *London*, who had preached against worshipping the Cross, and the Images of Saints, against Pilgrimages, and Transubstantiation, and other Popish Heresies, for which he was cited before the Bishops, and convicted of (as they called it) Heresie, and then publickly degraded of all his Sacerdotal Ornaments, and made a Lay-man, and then delivered over to the Secular Power to be put to death, according to the new made Law which they had with great joy obtained,

tained, for the extirpating the *Lollards*. Thus the King, who had deposed his lawful Prince, and usurpt the Crown, was the first that put men to death for Religion in *England*, by the unmerciful burning of their Bodies, at the Instigation of the cruel Popish Prelates. And this *William Sawtry* was the first that so suffered for the Gospel by the Papists in *England*, who was burnt *Anno* 1400.

The burning of John Badby *Taylor.*

After this unusual Execution of *Sawtry*, a great fear and dread fell upon all the People, but yet God would not leave his People without Testimony, for notwithstanding this cruel Act, many maintained the Truth, and among the rest one *John Badby*, an Artificer, and Lay-man, who was the next that suffered in the Year 1409. He was convicted before *Tho. Arundel*, Archbishop of *Canterbury*, with other Bishops his Assistants, of certain Articles, in which he is said to affirm, that the consecrated Wafer was not the real Body of Christ, which he averred to be true, to the face of all the Bishops, and gave his Reasons for the same, upon which they pronounced Sentence against him as an Heretick, he remaining constant to the Death, and could not be wrought upon by any persuasions, to give his Conscience the Lye, upon which he was delivered over to the secular Power, who had got the Kings Writ *ad comburendum Hæreticum*, by force of which he was brought to *Smithfield*, and there put into an empty Barrel, and bound with Chains to a stake, with Fagots about him, and being in this posture, they brought the Sacrament to him in great Pomp, asking him how he believed it, and whether he would yet recant and save his Life; but he told them he believed it to be hallowed Bread, and not Gods Body, upon which they set Fire to the Fagots; upon the feeling of which he cried *Mercy*, and the Prince being present, caused the fire to be withdrawn, endeavouring to save him, and promising him a Pen-

sion;

ſion; but he refuſed all, remaining conſtant, inflamed with the Love of God, and calling on the name of *Jeſus*, the Fire was renewed, and he was burnt to Aſhes.

The Statute Ex Officio.

The Cruelties of the Popiſh Biſhops with their power more and more encreaſing, by their influence on the ſaid King, in the ſame Parliament, they procured the Statute *Ex Officio*; in which it was enacted, that no man within the Realm ſhould preach privily or openly, without Licence obtained of the Ordinary, nor that any ſhould preſume to teach, preach, or write any thing contrary to the Catholick Faith, or determination of the holy Church, (as they then called that of *Rome*,) nor keep or frequent any Conventicles, or any manner of Schools touching the Sect of the *Wickliffians*: And that any perſon having any heretical Books, Writings, or Schrols, containing the Wicked Doctrines of *Wickliff*, ſhould within 40 days after Proclamation of this Statute, bring them to the Ordinary of the place: And if any ſhall do contrary to any of theſe Commands, the Ordinary by vertue of this Statute, within the precincts of his Dioceſs, may impriſon them at his pleaſure in his own priſons; or any others vehemently ſuſpected to be infected with, or a favourer of ſuch Doctrines, and heretical Opinions, until he or they ſhall by order of Law purge themſelves of ſuch Opinions, or elſe openly recant the ſame: And that alſo the ſaid Ordinary have power to fine ſuch perſon or perſons for the King, and to return ſuch Fines into the Exchequer; and further ſuch perſon or perſons convict by the Ordinary and his Commiſſaries, he may keep him or them in their own priſons at his Diſcretion; and further, if the ſaid perſons ſo convicted, remain obſtinate, and will not abjure or recant their Opinions, that then they ſhall be delivered over to the ſecular power, and the Mayor, Sheriffs, and other Officers of

of the County, City, or Burrough, being present, after Sentence pronounced against them, shall take the persons so offending, and sentenced, and cause them to be openly burnt in the sight of the people.

The Arch-Bishops Constitutions.

This cruel Statute being obtained, the Archbishop of *Canterbury*, *Thomas Arundel*, put forth certain Constitutions to be observed. That no man should undertake to preach without a Licence from the Ordinary, and they to be limited what to say. That none should suffer any to preach in their Churches, unless they produce such Authority. That whosoever should preach contrary to order should be severely punished by his Ordinary. That no School-Masters shall teach Children any thing of Religion, nor suffer their Scholars to expound the Scriptures, nor permit them to dispute concerning the Catholick Faith, the Sacraments, *&c* : That none of *Wickliff's* Books be kept in any School, house, or place, nor Sold by any Bookseller. That no man dare to undertake to translate the Scriptures, or any part of them into English. That no publick disputes be made concerning the Sacrament, or any other points of the Catholick Faith : None to speak against Images, processions, Tapers Crucifixes, &c. under penalty of being proceeded against as Hereticks. With several others of the like kind, which I here omit ; But by this the Reader may judge, what Tyranny, oppression, and cruelty, goes along with the *Popish* Religion, and what we must expect to have here again, if ever it comes to be set up in this Realm, which God forbid.

Notwithstanding all this severity, many thorow-out the Land professed the Gospel, some Publickly, and others privately, some stoutly induring Persecution, and others through fear forced against their Consciences to Recant. Among the rest, one *William Thorp* was very much persecuted by the Arch-Bishop *Arundel*, who in a very learned manner defended

ended himself, & wrote a certain book called his Testament, in which he fully laid open the corruptions and vices of the Popish clergy: What became of this man is uncertain, but 'tis most likely that he died in their Prisons, for they kept many in perpetual durance, and obscure, that none could tell what became of them. So one *John Ashton* another professor was kept in Prison till he dyed, in the year 1382.

Poor men doing Pennance.

John Purvey also had great trouble about the same time, by the said Arch-Bishop, who at last was forced to Recant, to get out of their cruel clutches. This proud and imperious Prelat *Arundel*, caused several poor men for neglect of bringing straw to his stables, as they were ordered, to undergo penance, bare footed and bare headed, with each a great burthen of straw at his back, going before the procession on which some one wrote these verses,

These Baggs full of straw we bear on our backs
Because my Lords Horse his Litter did Lack:
If ye be not good to my Lord Graces horse,
Ye are like to go barefoot before the Cross.

After the Death of King *Henry* the 4 in the year of the Reign of his Son King *H.* 5th, the Prelats procured another statute *de Comburendo Heretico*, in which it was ordained, that all such who would not abjure these opinions of the *Lollards*, contrary to the received Catholick Faith, should after conviction for feit all their goods and chattels, and their bodies openly burnt alive. And upon this, and the former statute Sr. *Roger Acton* Knight, *John Brown*, *John Beverly*, and others, to the number of 36 persons were burnt in St. *Gyles*'s fields in *January* 1413.

The

The cruel Perſecution of the Lord Cobham.

The next noted man who was perſecuted by theſe Tyrannical bloodſuckers, was Sr. *John Oldcaſtle* Ld. *Cobham*, who was a favourer & Principal maintainer of good men, called by the *Popiſh* Prieſts *Lollards*, who could not bring their conſciences to ſubmit to their wicked impieties, and groſs Idolatries. *Arundel* had cauſed certain Inquiſitors, who brought in Articles againſt the Lord *Cobham*, for being a mighty maintainer of ſuſpected preachers in the Dioceſs of *London*, *Rocheſter*, and other places, and that he aſſiſted & relieved them, and that he himſelf had not a true belief of the Sacrament, penance, pilgrimages, worſhiping of Images, and of Eccleſiaſtical power and Juriſdiction: Which proceſs was awarded againſt him as a moſt pernicious heretick.

The Lord *Cobham* being a great man, and in favour alſo with the King, theſe blood thirſty Prelats firſt make their complaints againſt him to the King, who having heard them, ſpake himſelf in the behalf of the Lord *Cobham*, deſiring them to deal gently with him, and to ſeek to reduce him to the Unity of the Church by fair means, promiſing them his aſſiſtance therein. And accordingly he ſent for that worthy Lord, and privately admoniſhed him to ſubmit himſelf to the Church. To whom the Lord *Cobham* anſwered, that next to God he owed his Obedience to the King, as his ſoveraign, and that he ſhould ever obey him as his faithful leige man, and all his Laws, and ready to fulfil his will in all things, but as to this touching the Pope, and his Spirituality, he did not owe any ſuit or ſervice, for that the Scriptures had taught him that he was the great Antichriſt, the ſon of Perdition, and open enemie of God. which the King hearing, and taking ill from him, forſook him, and left him a prey to his bloody Adverſaries, who much deſired his Death. He was thereupon cited before the Arch-

Biſhops,

Bishop, and not appearing was Excommunicated, and then cited again. This good Lord finding himself involved in troubles, wrote a rehearsal of his Belief, and sent it to the King, But the King would not receive it, but ordered him to be taken into Custody, and delivered to his Adversaries his Judges. The good Lord beholding himself forsaken, offered to bring 100 Knights and Esquires, to come in for his purgation, to clear him of Heresie, and also offered himself to fight for his Life, according to the Law of Arms, with any man living, in the quarrel of his Faith, the King and the Lords of his Council only excepted. Notwithstanding all this, the King suffered him to be summoned in his own privy Chamber, upon which he appealed from the Arch-Bishop to the Pope, wherewith the King was more highly displeased than before, and he was thereupon arrested and carried to the Tower. After that he was brought before the Arch-Bishop of *Canterbury*, The Bishops of *London*, *Winchester*, and others, where he strenuously and with great judgment argued his case, but at last they pronounced a definitive sentence against him for an Heretick. Which done the good Lord fell on his knees and prayed for his enemies, and so was carried back to the Tower. After that, sentence of Death was given against him, but by what means is not known, he escaped from Sr. *Rob. Morley*, Lieutenant of the Tower, and got into *Wales*, where he continued 4 years. Not long after, the Arch-Bishop had pronounced his sentence upon this Lord, he dyed with his tongue swelled in his mouth, that he was not able to speak, and it was looked upon as a judgment of God, upon him, being a great persecuter of good men. The King vext at the escape of the Lord *Cobham*, offered a sum of Money to any that could take him dead or alive, and at last, after 4 years concealment, the Lord *Powis*, whether for gain, or his hatred against such professors of the Gospel is uncertain, he caught the Lord *Cobham*, and brought him bound to *London* in the

year 1417. the Parliament then ſitting, the ſaid Lord *Cobham* being outlawed, and excommunicated by the Biſhop was brought before his Peers in Parliament, and at the Inſtigation of the Prelats, he had ſentence paſſed upon him, to be drawn thorow *London* to the Gallows in St. *Giles*'s and there to be hanged, and burnt hanging. Tho Treaſon was pretended againſt him, yet it was for the matter of Religion that he was put to death, as Mr. *Fox* in his *Acts and Monuments* ſufficiently proves, which brought him into the hatred of the Biſhops, and they brought him into the hatred of the King, which occaſioned his Death and Martyrdom.

Much about the time, or a little before the Execution of this worthy Lord, one *John Claydon* of *London* Coriar, ſuffered for the ſake of the Goſpel, being arreſted by the Archbiſhops order upon ſuſpition of hereſie which he denyed not, but owned his Doctrines, for which he was impriſoned by *Braybrook* Biſhop of *London*, and at laſt ſentenced for an Heretick, and delivered to the ſecular power, and not long after, he was had to *Smithfield* and there burnt for his Religion. 1415. Some ſay one *Richard Turming* a Baker was burnt with him.

Henry Chichley ſucceeded to *Arundel*, and he following his ſteps, made more new & ſevere Conſtitutions againſt the *Lollards*, thinking thereby to ſuppreſs them, fearing the downfall of their Papal Authority, which they ſought to maintain with cruelty and Tyranny: whereupon a ſtrict Inquiſition was made in all parts againſt thoſe profeſſors of the Goſpel, and many forced to abjure to ſave their Lives: Among the reſt *Ralph Munyen* being more obſtinate, was condemned to perpetual impriſonment. And in *Kent*, whole families were forced to fly, and leave their Habitations, the Perſecution was ſo great: 16 of them named in the Regiſter of *Canterbury*.

The burning of William Taylor *Prieſt.*

King *Henry* the 5th dying, his Son *Henry the* 6. ſuc-

succeeded, of but a year old, and in the first year of his reign, *Wm. Taylor* a Priest was burnt for his Religion in *Smithfield*, *Anno* 1422. being first degraded by the Popish Prelates: And on the first of *March* he suffered with much Christian Constancy. In the year 1424, *John Florence* a *Turner*, in the Diocess of *Norwich*, was disciplin'd Publickly in the Cathedral of *Norwich*, by sentence of the Bishop 3 *Sundays* one after another, and likewise 3 *Sundays* afterwards in his own parish Church of *Shelton*, for holding several of *Wickliff's* opinions. About the same time several other persons of the same Diocess, were persecuted for *Lollards*, and many forced to purge themselves, and to swear against their Consciences, or run the danger of suffering Death for being Heretricks: Many were imprisoned and cruelly handled, and some of them burned, as Father *Abraham* of *Colchester*, *William White*, and *John Whaddon* Priests. And about fourscore men and Women in *Suffolk* and *Northfolk*, forced to abjure, contrary to their minds and consciences. Others of them were injoyned pennance and publcikly disciplined, and among the rest one *John Beverly* was Whipt, from the Bishops palace in *Norwich*, and round the Market place, cruelly tearing and tormenting his body, by order of that persecuting Prelate. Also *John Skilly* of *Flixon* miller, for receiving into his house *White* and *Whaddon*, who were Martyr'd, and for holding several of *Wickliffs* opinions, was Condemned to be imprisoned for 7 years, and to eat nothing but bread and water every Fryday, during that time, and also in the beginning of every Lent, and *Maunday Thursday* to do open pennance. Several others were forced to abjure and to do open pennance. None can imagine the grievous sufferings that the people of God indured in those days, and it would be too tedious to enumerate, some of them, being accused for having a Bible in their house. And in the year 1430. one *John Hovedon* a wool winder and Citizen of *London* was burnt near the Tower, as *Fabian* writes. A-

bout the ſame time *Nicholas Canon* in *Northfolk* was forced to abjure, and had 3 publick diſciplines about the Cloyſters of the Cathedral of *Norwich* and impriſoned beſides. In the year 1431. *Thomas Bagley* Prieſt an adherent to *Wickliffs* Doctrine was burnt in *Smithfield*, about the midſt of *Lent*, after he had been degraded: And alſo *Paul Cram* was burnt the ſame year. *Anno* 1439. one *Richard Wich*, was burnt, who, being a prieſt, was firſt degraded, and then burnt on *Tower-Hill* for an Heretick. He was eſteemed a very holy man, in ſo much that after his Death, the people went to the place where he was burnt, and there prayed, and reared an heap of ſtones, and ſet up a croſs in his Memory; which troubled the clergy, and made them get a prohibition from the King, to hinder and puniſh ſuch as ſhould reſort thither as to Pilgrimage. And not long after, by reaſon of the malice of the Cardinal of *Wincheſter*, and other Prelates, the good Duke of *Glouceſter* was arreſted, & in few days after found dead in his Bed. About the year 1456 when *Thomas Burrſcheer* was Arch-Biſhop of *Canterbury*, *Reynold Peacock* Biſhop of *Chicheſter*, a good man, was brought into trouble and perſecuted by his fellow Prelates, for holding ſeveral opinions contrary to their *Romiſh* Doctrines, and for his faith and profeſſion of the Goſpel.

After he had been cited before the Arch-Biſhop and other prelates, and much pains and endeavour uſed to bring him from his opinions, they at laſt drew up a form of Recantation, which they forced him to declare to the people, by many menaces and hard uſage, for all which he was detained in priſon, and what became of him was not known.

The Burning of John Gooſe, *and others.*

We have briefly gone thorow the reigns of thoſe Princes ſince the Clergy obtained the Writ *de Comburendo*, for the burning of Hereticks, and none has eſcaped that cruel puniſhment, more or leſs, in any of their reigns ſince King *Rich.* 2d. and for ought

we can see, is rather likely to increase, than decrease, for in the Reign of King *Ed.* 4th of the Line of *York*, who succeeded King *Hen.* 6th whom he caused to be murdered, we find *Anno* 1473 one *John Goose* a godly servant of *Jesus* Christ, was condemned to the fire, and burnt on Tower Hill in the month of *August*: Being delivered over to the secular power, into the hands of Sheriff *Belisdon*, he endeavoured all he could to cause him to renounce his opinions to save his Life, but this constant Martyr would not hearken to the Temptation, but desiring the Sheriff to let him have some victuals to refresh him, the Sheriff commanded the same, and he eating a very hearty Dinner, as if he were unconcerned and giving God thanks for his meal and refreshment, he said, that he should pass a sharp showr e're he should go to supper; after which being led to the place of Execution, he dyed with great Constancy and praysing the Lord, yeilded up his Spirit to God. *Ex polychron.*

The Burning of several others.

In the reigns of King *Ed.* 5th and his Bloody Uncle and Usurper King *Rich.* 3d we do not find any Martyr'd, their Reigns being but short, and full of Trouble, but in the Reign of King *Hen.* 7th about the year 1494, there was a very ancient Lady about 80 years of Age, named *Joan Boughten*, burnt in *Smithfield*, for holding the opinions of *Wickliff*. She dyed on the 28 of *April*, being very constant, and returned to the menaces of Bishops, that she knew her self beloved of God, and his holy Angels, and that she feared not the Fire, and in the midst thereof she cryed to God to receive her Soul. She was much beloved, and her Ashes were carried away by such as secretly professed the Gospel, and kept as a Relick.

In the year 1497 several were forced to do pennance bare footed and bare headed, with faggots on their shoulders before St. *Paul's* Cross, during the pro-

procession and Sermon there. And in the following year 1498 in the beginning of *May*, a prieſt was burnt. And the ſame year in *Northfolk* was burnt a very Godly man named *Brabram*, and another in *July*, that year burnt in *Smithfield*.

In the year 1499. above 60 perſons in *Buckinghamſhire*, in the Dioceſs of *Lincoln*, *William Smith* being then Biſhop, were forced, to pennance with faggots on their ſhoulders, for the Goſpels ſake. And at *Amerſham* in the ſame County, was burnt one *William Tyſworth*, a godly Martyr; in a Cloſe called *Stanly*, *Anno* 1506. He was about 60 years of Age, who being bound to the Stake, and the Faggots about him, ready to ſuffer, the barbarous Papiſts cauſed his only daughter, being a Marryed woman, to ſet fire to her own Father, her Husband *John Clark* doing pennance at the ſame time, with a Faggot before the fire, with many others. And the next day after one Father *Roberts* was Martyr'd at *Buckingham*: At whoſe burning there were 9 Perſons forced to bear Faggots for pennance. And two or three years after, at the ſame Town of *Amerſham*, were burnt *Thomas Bernard* an Husbandman, and *James Morden* a labouring man, both in one fire. And at the ſame time there were thirty more, who bare Faggots and were burned in the right cheek; The manner thus: Their necks were tyed faſt with Towels to a Poſt, and their hands bound, that they could not ſtir, and ſo the Iron being hot, was clapt to their cheeks being ſtigmatized for the Goſpels ſake. And this we muſt look for again, whenever Popery comes to have Dominion in this Kingdom. At the ſame time one Father *Rogers* was kept in the Biſhops Priſon, for 14 weeks, night and day, and ſo cruelly handled with cold, hunger, and Irons, that when he was let forth of priſon he could never go upright as long as he liv'd.

The Cruel handling and Murder of Thomas Chaſe.

In the ſame year 1506, at *Amerſham* alſo, one *Thomas*

Thomas Chase, of that town, was cruelly handled in the Bishops prison, being a man of a very Godly and Sober behaviour, speaking against the idolatry and superstition of the *Papists*, for which he was condemned to the Bishops prison at *Wooborn*, called little ease, where he lay bound and manacled, with Gyves, Fetters, Chains, and Irons, pinched with hunger and thirst, having nothing given him but by Chaplains, who mingled with their Alms, bitter tants, scoffs and jeers, threatnings and flowtings, all which this good man patiently endured: Saying *Blessed are they who suffer persecution for righteousness sake*, Mat. 5th. *For theirs is the Kingdom of Heaven.* And *blessed are you when men revile and persecute you*, &c. When the Bishop and his creatures, seeing they could not prevail upon this most constant Martyr, with all their Cruelties, they at last privately strangled him in prison, and then wickedly bruted abroad, that he had hanged himself in prison: So that we see it is no new thing, for this viperous brood, first to kill and murder a man, and then to defame him, and make himself the Murtherer: But this lye was easily detected; for none could stand upright in the place, and he had so many Irons and Manacles on his hands and feet, that he could not stir to ease himself, and they had bruised and maimed his body after a most shameful manner; and that it might not be seen, and their cruelties and Murther detected, they caused him to be privately buried in a Wood in the high way betwixt *Wooburn* and *Marlow*. But it was brought to light by means of a woman, that looked after him in the prison. In the year 1507 one *Thomas Norris* was burnt in *Norwich*. on the last of *March*. Also in the same Kings Reign *Lawrence Gheast*, having been two years kept prisoner in *Salisbury*, was at last brought to the stake, to be burnt, and thinking to move him to recant, they brought before him his Wife and 7 Children. Yet Religion and constancy overcame nature, and not hearkening to them, desired they might be removed, for that they were but blocks in his way, and that

they would be but an hindrance of his good course, which he was running towards the Mark of his Salvation: And so fire being put to him, he finished his Life, renouncing not only Wife and Children, but also himself to follow Christ.

Divers persecuted at Coventry.

In the Reign also of King *Henry* the 7th at *Cheping Sadbury*, a Godly and Religious woman was Condemned to be burnt for an Heretick, by one Doctor *Whittington* the Bishops Chancellour, who himself went to the fire to see the Sacrifice of this good Woman, Condemned by him, who suffered with great constancy; but it is very remarkable, that at the returning of the people into the Town, after the burning of this faithful Martyr, and among the rest this Doctor *Wittington*, that a Bull breaking loose out of a Butchers Staul meeting them, and having received a blow with an ax, which had made him furious and raging mad, he ran among the throng of the people, who giving way and shunning him, he hurt none, till he came where this Doctor was, who also sought to run from him; But the Bull as if directed from above, and by the vengeance of God, he ran with all his force, upon the Chancellour and goring him in the belly till his Guts came forth, he immediately dyed; a miserable spectacle of Gods wrath, against such Violent persecutors of his people.

William Sweeting *and* John Brewster *Martyrs.*

These were the chief Martyrs that suffered hitherto for the sake of the Gospel, to the end of the Reign of King *Hen.* 7th, though we read of divers others, especially in the Dioces of *Coventry* and *Leitchfield*, who suffered imprisonment, and great troubles, by the Papistical Bishops, for Speaking against the real presence, Images Purgatory, Pilgrimages, the Popes Supremacy, eating Flesh in Lent, Merits,

and

and such like Popish Tenents; with which we will end this first Part, being indeed but a small gleaning, of a more plentiful Harvest of Martyrs, under the Reign of K. *Hen.* 8. who though he took away the Popes Supremacy, and for lucres sake, overthrew the Abbies, and wicked Nests of Monkeries, in this Land, yet burned the *Lollards* (as they called them) and such as professed the more pure light of the Gospel, as you will perceive in this following second part, which, I shall as briefly, as I may, touch upon.

The Second Part.

In which are noted such Martyrs as suffered under the Reign of King Henry *the* 8th, *before the Reformation.*

Persecution by Fitz-James *Bishop of* London.

WE are now come to the Reign of King *Henry* the 8th, in whose time many Godly men, who professed the Gospel and the Doctrine of *Wickliff* (who began, the first reformation in this Kingdom long before *Luther*) suffered persecution for their consciences sake, under the tittle of *Lollards*, as they then nicknamed them. In the years, between 1509 and 1517. in the Dioceſs of *London*, several were made to abjure, before *Richard Fitz-James* the then Bishop, who was in his time a most cruel persecutor of Christ's Church. Among the rest on *Joan Baker*, *Thomas Walker*, *William Potter*, *John Forge*, *Thomas Godard*, and more to the number of 41 who were brought into trouble, because some of them did not shew sufficient reverence to the Crucifix, others for speaking against Pilgrimages, and saying some that were burnt for their Religion, by the Popish power, were true Martyrs: And others again for Speaking against the

the Corporal presence in the Sacrament, against holy daies, and Fasting, against invocation of dead Images, and against the pride and immoderate riches of the clergy, and some again only for keeping company with such as were suspected of Heresie, and for reading of *English* Books, with such like, for which many of them were used like slaves, by the Instruments of *Fitz-James*, who dying, *Cutbert Tunstal* succeeded him, who following his predecessors steps, violently persecuted all such as professed the Gospel, and caused many thorow fear of his cruelties to abjure, bear Faggots on their shoulders, in publick procession before the Cross, and to wear after a disgraceful manner, a Faggot painted upon their sleeves, or some other part of their outward garments, during their lives, or so long as it pleased the Ordinary, to terrifie others. But among these, two poor men, who had abjured, and had worn the infamous badg, injoyned them, the one named *William Sweeting*, the other *John Brewster*, being poor labouring men, were fain to fly out of the Dioces of *London*, by reason of the persecution, their Consciences accusing them for what they had done; the former getting to *Colchester*, became the holy water Clerk to the Parson of the Parish of *Mary Magdalen*, for which cause he had his infamous Badg taken away, the other *John Brewster*, being hired for a labourer in the service of the Earl of *Oxford*, by his controler, had his Badg taken off, but such was the intolerable pride and cruelty of the Popish Clergy at that time, that notice being given, that these poor men had relapsed to their former errors, after they had abjured, they were both layd hold on, and brought up to *London*, were excommunicated, and on the 8th of October in the year 1511 were both burnt in *Smithfield*, though 'tis said, that thorow fear of death, they would have submitted.

The

The Martyrdom *and cruel handling of* John Brown.

About the 4th year of the Reign of King *Henry*, one *John Brown*, going home in the *Gravesend* Barge, chanced into the company of a Priest in the same Barge, and sitting too near the proud and surly Priest, the Priest asked him, if he knew him not, that he sat upon his cloaths: *John Brown* told him, he did not know him, nor what he was. I tell thee then said the other, that I am a Priest. What Sir said *John Brown* are you a Parson, or Vicar, or a Ladies Chaplain? No quoth he again, I am a Soul Priest: I sing for a Soul. Do you so Sir? said the other, that is well done: But I pray Sir said he where do you find the soul when you say Mass? I cannot tell, reply'd the Priest. Then said the other where do you leave it when mass is done? I cannot tell thee, said the Priest. If you can tell neither where you find it, nor where you leave it, when your Mass is done, said *John Brown*, how do you know how you save it? Go thy waies said the Priest, thou art an Heretick, and I will be even with thee. As he was; for not long after *John Brown*, not thinking any thing, was surprised in his own house, set on horse back, and his feet tyed like a Felon under the horses Belly, and so carried to *Canterbury*, and there was kept from *Low* Sunday till the Fryday before *Easter*, his wife and family not knowing what was become of him. There he was most cruelly handled by the Bishops *Warham* and *Fisher*, as he related himself to his own Wife before his Death; and the Soles of his feet being set upon hot coals, till they were burned to the bones, so that he could not set them to the Ground, to make him (as he said) to deny his Lord, which he resolved not to do, and so indured their torments, and being condemned to be burnt, at his own Town of *Ashford*, whither he was carried, and the night before he was burnt, set all night in the stocks, where his Wife came to him, whom he ex-

God,

horted to continue, as she had began, in the fear of God, and to bring up her children vertuously in the fear of God. And the next day, being *Whit-Sunday* even, this godly Martyr was burnt, and standing at the stake, with his hands lifted up, he prayed thus:

O Lord I yield me to thy grace.
Grant me mercy for my trespass:
Let never the Fiend my Soul chace:
Lord I will bow and thou shalt beat
Let never my Soul come in hell's heat.
Into thy hands I commend my Spirit, thou hast redeemed me O Lord of Truth.

One *Chilton* the Bayliff seeing his Children at the fire, bid them fling them in too, for they would spring up Hereticks from his Ashes. This was the end of this Martyr burnt 1517.

The Horrid Murther of Mr. Hun *in the Lollards Tower.*

The next we shall briefly treat of is one *Richard Hun*, Merchant Tailor of *London*, esteemed a very worthy man. This man had a child at nurse in *Middlesex*, in the Parish of St. *Mary Matfilon*, which dyed, on occasion of which there fellout a quarrel between the said *Rich. Hun* and *Thomas Dryfield*, the Parson of the Parish about a Mortuary, whichhe claimed very unjustly, and sued Mr. *Hun* in the Spiritual Court, but Mr. *Hun* by advice of Councel took out a writ of Premunire, against *Tho. Dryfield*; this enraging the whole hornets nest of Priests, hanging together, thought it not to be endured, that a Lay man, should thus be able to withstand the power of Priest-hood, though in his own just defence, and fearing if they should suffer this Priest to be condemned at *Hunt's* Suit, there would be a way opened for the rest of the Laity to follow the example. Therefore to put a stop to this, and to be revenged on him, they contrive,

contrive, to exhibite certain Articles against him, and accuse him of Heresie, before the Bishop, who thereupon apprehended him, and committed him to the *Lollards* Tower at *Paul's*. So that none of his Friends were suffer'd to come at him. And from thence, by the instigation of Dr. *Horsey* a cruel persecuter, and the Bishops Chancellour, he was had before the Bishop at his manour House at *Fulham*, where he was examined, and certain Articles laid to his charge. That he had taught and published, that Tythes were not ordained as due by God, but by the Covetousness of Priests: That the Bishops and Priests were the Scribes and Pharises that crucified Christ: That they were only preachers and praters, but no doers of Gods word: That he should say, he would defend the opinions of *Joan Barker*, that was forced to abjure: That he should say, the Bishop and his Officers deserved punishment, rather than the aforesaid *Joan Barker*. Lastly that he kept Heretical Books, damned by the Law, such as the *Apocalips* in *English*: The Epistles and Gospels in *English*, *Wicklifs* damnable works, and the like. To which he gave in his Answers, and was after his examination sent back to the *Lollards* Tower under the charge of *Charles Joseph* the Sumner, and *John Spalding* the Bell ringer; by the means of these two wicked fellows, the bloody Papists brought about their design of Murthering this Man; for about two nights after, his last commitment, he was found hanged on a Beam in the aforesaid Tower. *Spalding* after the Murther got himself out of the way and left the Keys of the Prison with one of his companions, to deliver to the Sumners Boy, who usually carried Mr. *Hun* his Meat. The Boy going into the Prison, about 10 of the Clock in the Morning, on the 4th of *December*, with two others found Mr. *Hun* hanging with his face to the wall, who being astonished, went and informed the Chancellor being then at Church, after the Contrivance, who went with certain of his Colleagues to the Prison, and finding him hanged, after their usual manner,

manner, he caused it to be blazed abroad, that he had hanged himself. But for all that the People suspected more truly the contrary, and that they had murthered him. Whereupon a Contention arose between the Bishop, who took his Clergys part, and averr'd he had murthered himself, and the Citizens, who lay'd his Death to the charge of the Bishops Officers; And causing the Coroner to sit upon view of his body, and according to Law, to chuse an Inquest, and to give their Verdict, vexed the Bishop and Papists so much, that the Bishop proceeded *ex Officio* as in case of Heresie against the dead person supposing that if he were condemn'd of Heresie, that they durst not find it but that he had murthered himself; whereupon they objected several new matters against him, too long to relate, whether true or false it matters not, for they were such as a good man might not be ashamed to own. These Articles they cause to be proclaimed at *Pauls* Cross the *Sunday* following, and according to certain rules and prescripts of the Bishop, a Solemn process was framed against the dead, for whom none dareing to appear, sentence was pronounced against the dead carcase, for Heresie, and the same delivered over to the secular power to be burned, which decree was performed in *Smithfield*, on the 20th day of the same month, being 16 days after they had Murthered him, to the great grief and disdain of the people.

Notwithstanding, after all this tragical and cruel handling of the dead Body, and their fair and colourable shew of Justice, yet the Inquest staid not their diligence, in searching out the truth, and the cause and means of Mr. *Hunn*'s death, insomuch that they were called before the Lords Chief-Justices, and also before the King himself, and his Privy Council, about this matter, and the determination at last was left to them, and after great search and deliberation, they found, by good proof, and sufficient Evidence, that Doctor *Horsey* the Bishop of *London*'s Chancellor, *Charles Joseph* the Sumner, and

John

John Spalding the Bell-Ringer, had privily and maliciouſly committed this Murther, and therefore indicted them all three as willful Murtherers. Notwithſtanding, by the power of the Biſhop of *London*, with Cardinal *Woolſey*, then in great favour, the next Seſſions, the King's Attorney General pronounced the Indictment againſt Dr. *Horſey* to be falſe, and untrue, and that he was no way guilty of the Murther. Being thus freed he went away to *Exeter*, and for ſhame durſt never after appear in *London*. The aforeſaid Inqueſt found, by moſt evident ſigns, that the ſaid Mr. *Hun* could not have hang'd himſelf, and that his Wriſts had been hard bound with Cords, and they found that his Neck had been broken below the ſilken Girdle, they had hanged him in, and that there were two ſtreams of Blood on his Jacote, a great clodder in the lappet of his Coat, which could not happen to him after he was hanged: Beſides there was no place for him to get up to do the deed. But beſides theſe proofs, *Charles Joſeph* freely confeſſed of himſelf, that all thoſe Hereſies laid to Mr. *Hunn's* charge, were wrote and invented by the Chancellor, and alſo, that he, and *John* the Bell-Ringer, together with Dr. *Horſey* himſelf, who aſſiſted them, murthered the ſaid Mr. *Hun*, who was lying on his Bed, and at the bidding of the aforeſaid Chancellour, who ſaid, *lay hold on the Thief*, they fell upon him, and broke his Neck, and that he the ſaid *Charles Joſeph* put the Girdle about Mr. *Hunn's* Neck, and that *John* the Bell-Ringer, helping him to lift the dead Body, the Chancellour put the Girdle about the Staple, and ſo left him hanging. Thus you may ſee *Godfreying* is no new thing among them, Murther is their Trade: and this was the cruel end of this man, only for oppoſing the Power of the Lordly Prieſts, and which good People, you muſt look for again, if ever the Popiſh Tyranny get footing in this Kingdom. Lay it to heart.

The

The Martyrdom of John Stillman.

It would be endless to relate all the troubles the people of God then suffered, in the Reign of this King, or to enumerate the persons who were forced against their Consciences to abjure, in the year 1517. in and about *London*, about 35 persons were compelled to abjure, among whom was one *George Laud*, the Prior of St. *Sithe*. Some of them afterwards being troubled in Conscience recanted, and suffered death, among the rest, one *John Stillman* who about the 24 day of *September* 1518. was apprehended, and brought before *Richard Fitz-James*, then Bishop of *London*, at *Fulham*, and charged for speaking against the worshipping of Images, and for that he had commended *Wickliff*, and said he was a Saint in Heaven, and that his Book called *Wickliff's Wicket*, was a good and holy Book: From thence he was had to the *Lollards* Tower, and on the 22 day of *Octob.* brought before the Consistory at *Paul's*, and there examined by *Thomas Hed*, the Bishops Vicar General, upon several Articles objected against him, and he the said *John Stillman* owning the truth, and persevering in the same, he was condemned of Heresie, and delivered over to the Sheriffs of *London*, on the 25th of the same Month, and publickly burnt in *Smithfield*.

Thomas Man *and* Robert Cosin *Martyrs*.

The next in order was *Thomas Man*, who, the 29. of *March* 1518. was likewise burned in *Smithfield*: He had for divers years been persecuted and imprisoned, forced to abjure, and to do Pennance; after which they kept him in a Monastery as their servant, from whence he escaped, his Conscience troubling him for denying the Truth; but being retaken, he was [illegible] against as a relapsed Heretick, by the aforesaid *Thomas Hed*, Vicar General, who produced [illegible] Articles against him, who

was

swore several Articles that they said were Heresie, and though he charged the Witnesses of Adultery and Theft, he could not be heard, and those they had assigned him for Advocates being Papists betrayed his Cause, and wrested his Words to his destruction; upon which he was condemned as a relapsed Heretick, with these glosing words *Rogamus attentè in Visceribus Jesu Christi ut*, &c. In *English* thus. We *desire in the Bowells of the Lord Jesus Christ, that the punishment and execution of due severity of thee and against thee in this part may be so Moderated, that there be no rigorous Rigour, nor yet no dissolute manfuetude but to the health and wealth of thy soul* &c. This Sentence *Thomas Man* said was like that of *Cajaphas* against Christ, when he said to *Pilate. It is not lawfull for us to put any man to death, But if thou letst him go thou art not* Cæsars *Friend.* So they said it was not lawfull for them to take away *Thomas Mans* life, but they delivered him up to the Sheriffs of *London*, who caused him to be burnt without any warrant for the same.

About the same time one *Robert Cosin*, who had been instructed by *Thomas Man* in his flight, was martyred at *Buckingham*. The chief articles against him were, that he had perswaded one *Joan Norman* after she had bowed a piece of silver to be offered to a Saint, for the health of her child, not to carry it, and told her she needed only to pray to Heaven; And that she needed not to confess her self to the Priest, but to God, and that she might drink as well before she went to *Mass* on the Sunday, as on any other day. For these Perillous Doctrines this poor man was sacrificed, to the Lusts of the Popish Priests.

Much about the same time *Christopher Shoemaker* was burnt at *Newberry*, for professing the Gospel, and Speaking against worshipping of Saints, and going on Pilgrimages. And in the years 1520 and 1521 many received the Light of the Gospel, in and about *Newberry*, *Buckingham*, *Henly*, *Amersham*, in the Dioceses of *London*, in *Essex*, at *Colchester*, in *Suffolk*, and *Northfolk*, and many other places,

ſo that it ſpread very much before *Luther* appeared.

Cruel percecution by the Biſhop of Lincoln, *Children Compelled to ſet fire to their parent.*

About the ſame year a moſt Cruel perſecution was made againſt theſe Goſpellers, or ſuch as profeſſed according to the Goſpel, by *John Longland* Biſhop of *Lincoln*, who brought into trouble above 450 perſons, moſt of them poor ignorant men many of them only for having in their houſes, and reading ſome *Engliſh* Books. And having gotten the Kings Letters to the Sheriffs and others, to aſſiſt him in the Suppreſſion of Hereticks, he layd about him like a bloody Tyrant, Cauſing all that he ſuſpected to abjure, doe pennance, or be burnt. So that he forced above 50 perſons to abjure their opinions, againſt their conſciences for fear of Death. But many of them recanting were laid hold on, and Suffered Martyrdom, among whom were *Thomas Bernard*, *James Mordent*, *Robert Rave*, *John Norman*, *Thomas Holms*, *and John Scrivener*, at the burning of this laſt, his own Children were Compelled to ſet fire to their Father, a Barbarity heardly to be parallell'd among the Heathen.

Seven Martyrs at Coventry.

Much about the ſame time 7 godly martyrs ſuffer'd at *Coventry*, viz. *Mrs. Smith* a Widdow, *Robert Hatcher* a Shoemaker, *Archer* a Shoemaker, *Hawkins* and *Thomas Bond* both Shoemakers, *Wrigſham* Glover, and *Landſdale* an Hoſier; one of the chief crimes objected againſt theſe perſons was, the teaching their Family the Lords Prayer, and the ten Commandments in *Engliſh*, all which were burned in a little Park near the city *Anno* 1519. This thing being noyſed abroad, and the people grumbling because of their hard uſage the Biſhop and his Prieſts gave it out, that they were not burned for having the Lords Prayer, Creed, and ten Commandments in *Engliſh*, but for eating Fleſh on Fridays: ſo that you ſee they mended the matter much. About 2 years after one *Robert Silkby*, was burned at the ſame place, for the ſame crimes. About the ſame tim

time Mr. *Patrick Hamilton*, and Henry *Forest* of St. *Andrews* were both Martyred in *Scotland*.

Thomas Harding Martyr.

Under the aforesaid *John Longland* Bishop of *Lincoln*, suffered *Thomas Harding* of *Chesham* in the County of *Buckingham*, being forced with his wife to abjure by the said Bishop, with many more being injoyned penance and wearing Badges of Faggots which he did till the year 1532. Being also ordered to live in a certain place, and no where else, to fast every *Corpus Christi* Even, and to goe on Pilgrimage during his life every year to *Asbridge*, and there make his offerings both him and his Wife. But *Thomas Harding* neglecting, and being troubled in his mind, retired into the Woods in privat on the *Easter* Holydays, whilst others went to church to bow down to the Idols, he was espied at his prayers, which he read out of an *English* Book. And the Officers of the Bishop being made acquainted with it, they went immediatly to his house, and searching narrowly, found Certain *English* Books hid under the boards of the flower, most of them parts of the Holy Scripture. Upon which he was had before the Bishop then at *Wooburn*, where being examined, he was sent to the Bishops prison called Little ease; Where he endured much hardship both of hunger and pain, but they seeing him to remain constant, the Bishop soon after condemned him as a relapsed Heretick to the fire. committing the charge of his execution to *Rowland Messenger*, Vicar of great *Wickham*, who accordingly had the aforesaid Martyr to *Chesham*, where he dwelt, where he made a sermon in the behalf of the Popish Clergys Jurisdiction, making *Thomas Harding* to stand before him all the time: And after sermon was done he caused him to be brought before the High Altar, where he asked *Tho. Harding* if that he believed, that the Substance of the Bread after Consecration was any other than the Body of Christ born of the Virgin *Mary*. To which he repyled he believed what the Articles of the Creed had taught him,

That our Saviour *Jesus Christ* was born of the Virgin Mary, that he suffered under *Pontius Pilate*, and that on the Third day he arose again from the Dead, and sitteth now in Glory at the right hand of God the Father.

After this he was had to a mans house, where he remained all night in prayer, and about 10 of the clock the next morning, the aforesaid Vicar *Rowland*, with many Billmen to guard him, hurried him away, many men and women following him lamenting, and others Rejoycing thereat. When he was bound to the stake he desired the people to pray for him, and as soon as they had set fire to him, he prayed God to forgive his enemies, and with great patience lifting up his hands towards Heaven, he said *Jesus* receive my spirit. when one of the wicked Crew, taking up a Billet flung it at him, and dasht out his Brains. And proclamation was made at the same time that whosoever should bring a Faggot towards the burning of an Heretick should have 40 days pardon. At the same time there was generally a great persecution of all good men, and women, dissenting any way from the *Romish* Idolatries, thorow out the whole Dioceſs of *Lincoln*.

In the year 1530. about the time of the fall of *Cardinal Wolsey*. one *Thomas Hitten* a Preacher at *Maidston*, being much persecuted by the Archbishop of *Canterbury*, *Warham*, and *Fisher* Bishop of *Rochester* and after they had tormented him, and kept him in prison, they at last caused him to be burnt at *Maidstone*, for his Constant profession and testimony of *Jesus Christ*, and of his free grace and salvation, which he still maintained to the death.

The story of Thomas Bilney Martyr.

Thomas Bilney was brought up in the University of *Cambridge* even from a child, profiting in all kind of Sciences, and in the Profession of both Laws, but at last being Converted to Christ, he studied the Gospel, being much inflamed with the Love of the true Religion and Godliness, and by his pious life and great learning, he Converted many of his fellows to the true knowledg of the Gospel viz. Mr *Thomas*

Arthur

rthur, Mr *Hugh Latimer*, and others; at laſt he left he Univerſity and went about preaching the Goſ-el, which begot him many Enemies and among the eſt *Card. Wolſey*, the Biſh. of *Norwick*, The Fryers of *oſwich*, D. *Stokes*, Sir *Th. More*, & others, for he much veighed againſt the pride of the Popiſh Clergy, and he authority of the Biſhop of *Rome*. This enraged *Volſey*, the Archbiſhop of *Canterbury*, the Biſhop of *ondon*, the Biſhop of *Rocheſter*, *Ely*, *Bath* and *Wells*, vith many others who Combined againſt him, and auſed him and Mr. *Arthur* who had accompanied im to be brought before them at the Chapiter houſe *Weſtminſter*; where they examined Mr *Bilney*, whether he had privately or publickly preached or ught the Opinions of *Luther*, or any other Contrary o the Catholick Church; and that whether he had ot made Oath, that he would not preach or defend he Opinions of *Luther*. To which Mr *Bilney* made nſwer, that he had made ſuch an Oath, but not Law-lly. After which they cauſed them both to take a Oath to Anſwer ſuch Queſtions as they ſhould sk them. Then certain Witneſſes were called to rove the Articles Exhibited againſt them, but the Cardinal having other great matters of State to fol-ow, the buſineſs was referred to *Tonſtal* Biſhop of *ondon*. And on the 20th of *Nov.* 1527, they were gain had before the Biſh & ſeveral Witneſſes ſworn o Articles againſt them. The chief of which were: That he ſaid the Pope nor other could let any man o preach the Goſpel: That none ought to forbear reaching the Goſpel for fear of perſecution: That e ſhould ſay every Chriſtian man is a Prieſt. That here was no Mediator but Jeſus Chriſt, and that hey ought not to pray to ſaints. That the curſes of he Biſhops, againſt thoſe who preached the Goſpel, hould not harm them, but return upon themſelves vith ſeveral others of the like nature, which were or the moſt part confeſſed. Mr. *Arthur* being fear-ul ſubmitted himſelf But Bilney ſtanding out, they nterrogated him upon 34 Articles which he anſwer-d with great prudence and moderation, not ſparing

to lay out their Idolatrous Worſhip before them, and for which his ſincerity he was twice pulled out of the Pulpit at *Ipswich*, by the Fryers there, who were his great perſecutors. But among other things, this prophetical man told them, that the time would ſhortly come, that others beſides him ſhould ſhew and preach the ſame Faith and Doctrine, that he did, which was the true Goſpel of our Saviour *Jeſus Chriſt*, and the mind of the holy Fathers, and whereby they ſhould be brought from their errors in which they had been long ſeduced and led aſide.

On the 4th of *Decem.* Mr *Bilney* is again brought before the Biſhop of *London*, in the Chapiter houſe in *Weſtmin.* where he is by the Biſhop adviſed to ſubmit, and to recant his errors, and deſired to go aſide and to conſider of it with himſelf, but Mr. *Bilney* would return no other Anſwer than this: *Fiat Juſtitia & Judicium in nomine Domini*, Let Juſtice and Judgment be done in Gods Name, &c. and he being ſtill urged to abjure, he would anſwer no otherwiſe only adding: *Hæc eſt dies quam fecit Dominus, exultemus & lætemur in ea* This is the Lords day, and we will rejoyce in it. Then the Biſhop puting off his Cap, after a little deliberation ſtood up, and ſaid: *In nomine Patris, & filii, & Spiritus ſancti* Amen. *Exurgat Deus & diſſipentur inimici ejus.* In the name of the Father, Son and Holy Spirit, let God ariſe, and his Enemies be ſcattered. Then Croſſing his forhead and Breaſt, he gave ſentence thus. I by the Conſent and Council of my Brethren here preſent do pronounce *Tho. Bilney* who has here been accuſed of divers Articles, to be Convict of Hæreſie. And for the reſt of the ſentence, we take deliberation till to morrow, Thus for 3 times Mr. *Bilney* with great Courage, withſtood both their flatteries and threats, when at laſt for his further tryal, that it pleaſed God weakneſs ſhould appear, being tyred with their importunities thorow Infirmity, rather than Conviction ſubmitted himſelf, and openly read his Anjuration and ſubſcribed it: after which the Biſhop abſolved him, & enjoyned him penance, which was,

That

That he ſhould abide in priſon appointed by the Cardinal, till he was releaſed by him, and alſo, that the next day he ſhould go before the Proceſſion in the Cathedral of St *Paul*, bare headed, with a faggot on his ſhoulder, and ſhould ſtand ſo before the Preacher at *Pauls* Croſs all the Sermon time.

But after this, Mr. *Bilney* took ſuch repentance and ſorrow, for what he had done, that he almoſt fell into deſpair, ſo that ſome were fain to be with him day and night to comfort him. And about a year after, coming to *Cambridg*, he was in ſuch Anguiſh of mind, and Agonies, that nothing could do him good, not being able to eat, drink, or ſleep, imagining the whole Scriptures to condemn him, and to be againſt him. And not being able to reſt, he again openly confeſſed his Faith in the Goſpel of our Saviour *Jeſus Chriſt*, being thus for two years troubled in mind, from the year 1529 to 1531, having a bitter ſting and remorſe for his Abjuration; but then coming to have ſome peace and quiet of Conſcience, he reſolved to give over his Life for the Confeſſion of that truth he had renounced. Upon which he left the Univerſity, telling his friend he would go to *Jeruſalem*, meaning he intended to go to ſuffer, and immediately departed to *Northfolk*, where he firſt preached privatly in houſes, to confirm the Brethren, and an Anchoreſs whom he had converted, who being in *Norwich*, he converſed with and gave her a new Teſtament of *Tindal's* tranſlation: and then he preached publickly in the Fields, confeſſing his heinous fact, owned the Doctrine he had abjured to be true, willing all men to take warning by him, and never to truſt to their fleſhly friends, in cauſes of Religion. Upon this he was apprehended and put into Priſon by *Nix* the Biſhop of *Norwich*. Upon which ſeveral of their Doctors went to ſee to reclaim him who ſo ſtrenuouſly handled matters that Dr. *Cull* was himſelf converted to the Doctrines he maintained. But the Biſhop proceeded againſt him, and after examination he was condemned to the fire for an Heretick by

Dr. *Pells* Doctor of Law and the Biſhops chancellor then he was degraded by the Suffragan *Underwood* by the Aſſiſtance of the fryers according to their Popiſh manner, which done he was immediately committed to the Lay power to the Sheriffs of *Norwich* of whom *Tho. Necton* was one, and Mr. *Bilneys* good friend and very ſorry for him; but ſuch was the dread he had of the Popiſh Tyranny of thoſe times that he durſt not refuſe doing his office but he could not bear to be preſent at his death and did him all the friendly kindneſs he could in his Confinement.

On the Fryday night being St. *Magnus* Eve, the day before he ſuffered, divers of his Friends reſorted to him in the Priſon of the *Guildhall*, where he was kept, and finding him eating ſome Alebrew very chearfully, he told them that he endeavoured to keep up his ruined Tenement of his Body as long as he could. Then exhorting them with godly diſcourſe ſome of them told him, that altho the fire which he ſhould ſuffer the next day ſhould be of great heat to his Body, yet the comfort of God's Spirit ſhould cool it to his everlaſting refreſhment. At which word Mr. *Bilney* putting his finger into the flame of the Candle burning before him, and feeling the heat thereof, he ſaid, I feel by experience, and have known it long by Philoſophy, that Fire by Gods Ordination is naturally hot, but yet I am perſwaded by Gods holy Word, that many who have experimented the ſame, have felt no heat, and in the fire no Conſumption; and I conſtantly believe, however the Stubble of my Body may burn and be waſted by the outward fire, yet my ſoul and Spirit ſhall without pain be purified thereby, with Joy unſpeakable. Then he recited theſe Scriptures. *Fear not for I have redeemed thee, and called thee by my Name, thou art mine own. When thou goeſt thorow the water I will be with thee, and the ſtrong floods ſhall not overthrow thee. When thou walkeſt in the fire it ſhall not burn thee, and the flame ſhall not kindle upon thee, for I am the Lord thy God the holy one of Iſrael.*

The

The next day being Saturday, with a great Guard of Slaves and Bilmen, they fetch'd this constant Martyr out of prison, carrying him to a place called the *Lollards* Pit which was encompassed about with hills; as he passed the streets, he distributed Alms to the poor, by the hands of one Dr. *Warner*, Parson of *Winterton*, his Friend, and one he had chosen to give him ghostly comfort at the Stake: he was clad in a Lay habit with his sleeves hanging down, & his hair cut and mangled at his degradation, however he seemed of an upright and chearful countenance, being but little in Stature. Being at the Stake while they were preparing the materials for his burning, he desired to speak a few words to the people. In which he told them he was born, and so of necessity must dye, he had Life with that condition, 'twas natural, but he was there to testifie that he dyed a good Christian, and in a right belief towards almighty God. Upon which he rehearsed the Articles of the Creed, with the Elevation of his Eyes and hands towards heaven, and at the Article of Christs Incarnation, having a little meditation with himself and coming to the word *Crucified*, he bowed himself with great reverence, and then proceeded to the rest. This done he put off his Gown, and kneeled down upon a little ledg, at the foot of the stake, for him to stand on, that he might be more Conspicuous to the people, where he prayed privatly, with great fervency, his Eyes and hands lifted up towards Heaven ending at last with the 143 *Psalm* which he repeated aloud: *Hear my prayer O Lord, and consider my desire,* which he repeated in Latin thrice, with deep meditation, and then again; *Enter not into Judgment with thy servant, for in thy sight shall no man living be justified.* Having put off his Jacot and Doublet he stood in his Breeches and shirt, and so was chained to the stake, bidding his friends chearfully farewell, and when Dr *Warner* could not speak to him for weeping, he said to him *pasce gregem tuum &c. Feed your flock, feed the flock, that when the Lord cometh he may find you so doing.*

Then

Then many of the priests and Fryers his enemies, finding the people to murmur much for their puting him to death, some of them spake to Mr. *Bilney* to satisfie the people concerning them, left they should withdraw their charitable Arms: upon which Mr. *Bilney* said with a loud voyce, I pray you good people, be never the worse to these men for my sake, and tho they should have been the Authors of my death, it was not they. Then the officers setting fire to the reeds made a verygreat flame, which he feeling held up his hands, and then Knocking his Breast he often cryed on the name of *Jesus*, and sometimes said *Credo, Credo*: *I believe, Ibelieve*: but the wind being very high, it blew the flame from him with its violence so, that he suffered much ere the wood took fire, and had strength enough to burn him: at last he bowed over the chain and gave up the Ghost, which one of the officers seeing, thrust the staple out of the stake with his halbert & so let the body drop into the fire, & flinging faggots upon him, he was so Consumed to Ashes: and this was the end of this good man, Martyr and Saint, as Mr. *Latimer* calls him, Mr. *Bilney*, who dyed at *Norwich*, 1531.

Mr. Bayfeild *Martyr.*

The next in order that suffered the torment of the flames, by the bloody persecuting Papists, was Mr. *Richard* Bayfeild in the year 1532, in the month of *Novem.* in *Smithfield*. He was sometimes a Monk of *Bury* converted by Doctor *Barnes*, and two others of *London* the said Doctor giving him a Testament of *Tindals* Translation, and other godly books in *English*, which so wrought upon this *Monk*, that he made them his dayly study, till at last he was found out by some of the Fryers of the Covent, & was by them gaged and cruelly whipped. and imprisoned in the House, and put in the Stocks for 3 quarters of a year, ere Doctor *Barnes* could get him out, which he at last effected by means of one Dr. *Ruffam* his friend one of the same House. Dr. *Barnes* had him with him to *Cambridge*, where he studied, and profited so

so well that he never more returned to his Covent, but went to *Lond.* where he hid himself for a while, till he got beyond sea, where he was very usefull and assisted *Tindal* and *Frith*, but coming over again to *London*, and lodging in *Bucklersbury*, he was betray'd; being dogg'd thence to his Bookbinders in *Mark* lane, was there taken and carryed to the *Lollards* Tower, where finding one Parson *Patmore* imprisoned for the same Doctrine, he wonderfully strengthen'd him, & confirm'd him by his discourse; which being perceived, they caused Mr. *Bayfeild* to be removed to the Bishops Colehouse. As for the Parson he was afterwards, adjudged by the Bishop to perpetual Imprisonment, from which he was at last delivered by the Kings Pardon. But as for Mr. *Bayfeld*, he being now in the Colehouse, was more Cruelly handled than before, for they tied him to the Wall by the neck, middle, and legs, to force him to accuse others, but he would not. Several Articles were put in against him, and among the rest this, *viz.* that he should say all laud & praise should be given to God alone, and not to Saints or Creatures. He very learnedly answered all the Articles put in against him, and offered to dispute with the most learned of them, the points which he asserted, but they had other more powerfull Weapons to fight with than words, the Papal Jurisdiction by which they condemned him, first for a relapsed Heretick, and then sentenced him to be degraded, upon which Mr. *Bayfeild* being moved more than Ordinary, said to the Bishop who had pronounced the sentence against him. The Life of you of the spirituality is so evil, that ye be hereticks, for ye do not only live evilly, but ye maintain evil living contrary to the Gospel of Christ, and the true belief of Christs Church. Upon which they proceeded actually to degrade him; which done they delivered him over to the Secular power, who received him into their Jurisdiction, without any Writ, but only by virtue of the Bish. Letters, according to a Statute made, *Hen.* 4. when they had degraded Mr. *Bayfeild*, the

the Bishop being present, struck him with his Crosier Staff that he had in his hand, on the breast, with such violence, that he overturned Mr. *Bayfeild*, who was on his knees before him, and falling back on the pavement broke his head, so that he lay a while stun'd and in a swone, ere they could bring him to himself. When he said I rejoyce that I am delivered from the Church of Antichrist, and that I now am of the true Church of Christ militant on Earth, and trust that ere long I shall be in Heaven with *Jesus Christ*, and the Church triumphant for ever. From the Quire they had him to *Newgate*, and thence after an hours time which he spent in prayer, they led him to *Smithfield*, who went very chearfully, and there for want of a speedy fire, he was half an hour alive after they had enkindled the fewel, and when that his left arm was burning and on a flame, he rub'd it with his right, till it fell off into the fire from his body, and then he continued in prayer, to the end without moving. This was the end of this godly stout Martyr on the 20 of *Nov.* 1532.

John Tewksberry *Martyr.*

The next that dyed by the hands of the persecuting Papists for his Religion, was one *Tewksbury* a Leatherseller of *London*, being converted by reading the Testament of Mr. *Tyndel* in *English*, and was so well verst in all points of his Religion, that he disputed it before Bishop *Tonstall* and his Priests for 7 days together, to their great wonder and amazement; they being not a little troubled and ashamed, that a Lay ignorant man (as they accounted him) should be able, by the power of the Scriptures, to resist and overthrow all their Arguments. The Bishop often urged him to recant his heresies which he so well defended, but he answered them that he no way erred from the true doctrine of the ancient mother Church. After which many Articles were objected against him, to which he gave his particular Answers, but at last, being thorow many importunities and threats perswaded, the flesh being weak, he recanted and submitted himself to penance:

nance which was, That he should keep his abjuration under pain of suffering for his relapse, That the next Sunday he should openly bear a faggot at *Pauls* Cross, and the Wednesday following another in *Newgate* Market and *Cheapside*: and on the Fryday in *Cornhill* and *Leadenhall*; that he should on either sleeve wear an Embroidered faggot as a badg all his Life time. That he should enter the Monastery of St. *Bartholomew* in *Smithfield* on the *Whitesun* Eve following, and there abide, and not come out unless released by the Bishop of *London*. And that he should never go out of the Dioceſs of *London* without the special leave of the Bishop, or his successors. But nothwithstanding this, about two years after, the said *John Tewksbury* being strengthned in his faith, by the Constancy and example of Mr. *Bayfeild* before mentioned, he made an open profession of his Faith, upon which he was apprehended and carried before the Bishop of *London*, and St. *Tho. Moor*, where divers Articles were preferred against him, one of which was that he confessed, that his Abjuration made before *Cuthbert* Bishop of *London* was done by Compulsion, and against his Conscience: and that he had taken off the Badges of faggots on his sleeves without order and many others such like, most of which the said *Tewksbury* confessed; upon which the Bishop pronounced sentence against him, and delivered him to the Sheriffs of *London*: who caused him to be burnt in *Smithfield* upon St. *Thomas* Eve, being 20th of *Decem.* 1532. having no writ of the Kings but the Bishops Warrant.

The *Cruel handling of* Edward Freese.

Edward Freese a Painter by profession, who being at *Colchester*, and painting certain cloaths for an Inn there, wrote several places of Scripture by which they perceived him to be one of them they termed Hereticks, upon which they seised him, and carryed him away forcibly to *London*, to the Bishop, and so to *Fulham* where the Bishop then was, where he was imprisoned and handled cruelly with some others of

of *Essex*, who had professed also the Gospel; most of their bread being made of Sawdust: their friends and wives being denyed to come to see them, and the wife of this *Freese* pressing in at the Gate, desirous to see her husband, the Porter gave her such a Kick on the Belly, she being then big with child, that the child was immediatly destroyed, and she not long after dyed of the same. The Painter would ever and anon be writing things on the wall of the prison, and among the rest, one day, he wrote, Doctor *Dodipal* would make me beleive the Moon is made of green cheese; upon which they put manacles upon his wrists, so that he could not use his hands, so much as to comb his Head, which they forced him to wear, till they eat into his flesh, and that the flesh of his wrists stood up higher than the Irons. After a long suit of some of his friends, he was brought out of prison to answer at the Consistory, having been kept 3 days before without either meat or drink, so that when he came forth he was so much amazed, and out of his senses, with their cruel handling him in prison, that he Stared like a wild man, and could answer nothing to any Question was asked him, but that my *Lord Bishop is a good Man.* They perceiving him distracted they sent him to an Abby, but he never came again to his perfect mind.

Not long after, the Brother of this man named *Valentine Freese*, and his Wife; were both burned at York. The same year, this Bishop of *London*, caused all the Bibles he could get of *Tindals* translation, to be publickly burnt.

Mr. Baynham *a Lawyer, Martyr.*

The next we shall mention, is one Mr. *James Baynham* a Lawyer and son to a Knight of *Glocestershire* well skill'd both in the *Latine* & Greek tongues, and bred up in the Study of the Laws, of a most vertuous disposition, affable Conversation, and extreamly addicted to prayer and meditation, and reading the holy Scriptures, visiting poor prisoners and relieving them, just to his Clients, giving good Council to the poor and widdows without fees, and

and was a singular pattern for all Lawyers, but notwithstanding his good and holy Life, he was accused before Sr. *Tho. Moor* then Chancellor, arrested, and carryed out of the *Middle Temple* to the Chancellours House at *Chelsey*, where he remained in free prison for a time, but when Sr. *Tho. Moor* saw he could not pervert him, he handled him cruelly, and caused him to be whipt at a Tree in his Garden called the Tree of Truth, and after that sent him to The Tower to be rack'd, Sr. *Tho. Moor* himself being present, till they had lamed him, all to have him accuse others, which he would not. And his wife because she would not discover where his Books were they sent to the *Fleet*, and confiscated his Goods. After this, they had him before the Bishop of *London*, and interrogated him upon several Articles, to which he answered with great prudence: The Bishop told him now was the time for him to save his Life or to lose it, and Sr. *Tho Moor* useing many flattering speeches, they at last brought him to submit, tho he could not yield to many of the Articles which he had spoken against, upon which he was sent to the Counter, and from thence was several times carryed before the Bishop and Consistory, being Exceeding unwilling to abjure, but at last for fear seeing the Bishop ready to give a definitive sentence against him, he read and signed his abjuration; which done, he was fined 20 *l.* to the King, and penance enjoyned him: which was, the next Sunday to go in the Procession with a faggot on his shouldier at *Pauls* Cross, & so to stand before the Preacher during the Sermon, and after that to remain in Prison during the Bishops pleasure. This done Anno 1532, not long after he was released, but he had scearce been a month at home but he continually bewailing his fact of Abjuration, could have no peace in his mind, till he had declared his offence, to all his Acquaintance, asking God forgiveness, and the World, before a private Congregation, held in a Warehouse in *Bowlane*. And the next Sunday after, he went to saint *Austins* Church openly,

ly, with a Bible in his hand, and there before them all, with weeping, declared he had denyed God, and prayed him to forgive his weakneſs, and all good people to take warning by him and not to do as he had done; for the Hell he had felt in his Conſcience, was greater far than the torment of Burning: upon this he was apprehended and ſent to the Tower, and a Proceſs was drawn up againſt him, as a relapſed Heretick: They firſt cauſed him to be whipt, and after ſeveral appearances, and ſending him to ſeveral priſons where they moſt cruelly handled him, they at laſt pronounced the ſentence againſt him, and delivered him to Sr. *Richard Greſham* Sheriff, who ſent him to *Newgate*, from whence on the laſt of April 1533. he was had to *Smithfield*, and there burned. It was obſerved, that being at the Stake in the midſt of the Flames, when his Arms and Leggs were half conſumed, he ſpake theſe Words. O ye *Papiſts*, behold ye look for miracles, and here now you may ſee a miracle, for in this fire I feel no more pain, than if I were on a Bed of down, but 'tis to me as a bed of Roſes: After which he gave up the Ghoſt.

Bent *and* Trapnel *Martyrs.*

About the ſame time *John Bent* a Taylor living at the *Deviſes* in *Wiltſheir*, was there burnt, for denying the Real preſence in the Sacrament of the Altar. And alſo in the ſame county one *Trapnel* was burnt, for profeſſing the Goſpel, at a Town called *Broadford.*

Three *men hang'd for taking down the Rood of* Dovercourt.

The ſame year, many Images were thrown down in the night, by ſeveral perſons, who were troubled at the groſs Idolatry committed before them, by the ſottiſh and ignorant Papiſts; as the the Images and Croſſes in *Stoke* park. The Image of the *Crucifix* in the highway by *Cogſhall.* the Image of St. *Petronel* in the Church of great *Harſeleigh.* The Image of St. *Chriſtopher* by *Sudbury.* and the Image of St. *Petronil* in a Chappel by *Ipſwich.* But above all the reſt, the loſs of the Image or Rood of *Dovercourt*

Dovercourt next them moſt, being a noted and famous Image, and to which many ignorant devotees reſorted, the Church door ſtanding open night and day, for they had cauſed it to be reported, and 'twas alſo believed by the ſuperſtitious People, that none was able to ſhut the Church door being kept open by this Image, upon which one *Robert King* of *Dedham*, *Robert Debnam* of *Eaſtergolt*, *Nicholas Marſh* of *Dodham*, and *Robert Gardner* of the ſame place, agreed together one night to ſee if this feigned miracle were true or falſe, their conſciences troubling them to ſee the Honour of God to be blaſphemed by the jugling Prieſts, impoſeing upon the ſilly People. The roodſtood about 1 miles from the place where they dwelt, which they travelled on foot, and found the Church door ſtanding open, which they found they were able to ſhut, and that the dead Image was not able to hinder them, nor to defend it ſelf, for they made bold to take it down out of its ſhrine, with the Tapers burning before it, and carried it about a quarter of a mile from the place, and then ſet it on fire, which being dry, burned very eaſily. But great inquiry being made after theſe perſons, they were at laſt found, and apprehended, all but *Robert Gardner* who fled and eſcaped, the other three before mentioned were hang'd in chaines about half a year after. *Robert King* was hang'd at *Dednam*, *Robert Debnam* at *Cattwaycauſe*, and *Nicholas Marſh* at *Dovercourt*.

The Martyrdom of John Frith *and* Andrew Hewet.

The next whoſe hiſtory we ſhall briefly recite, is Mr. *John Frith* who was a young man of godly life and ſingular learning, being bred in *Cambridge*, skilful in the Latine and Greek tongues, and well read in Philoſophy and Divinity, of a pregnant wit and excellent Converſation, This man falling into the Acquaintance of Mr. *Tindal*, was by his means converted, and owned the Goſpel of *Jeſus Chriſt* in ſincerity of heart. He being Batchelour of Arts among other noted and learned men who were pickt

out to furnish Cardinal *Woolsies* new erected Colledg, called *Christ* Colledg in *Oxford*, was chosen for one: among whom many had received the light of the Gospel, and often conferred together privately of the same, which coming to the Cardinals ear, he caused them, and among the rest this *John Frith* to be cast into Prison, in a stinking Cave within the Colledge, where their Salt-fish was laid, so that thorow the Stink thereof many of them were infected and dyed: 3 of them dyed within one week one of another, having nothing given them to eat, but Salt-fish from *February* to the midst of *August*. *John Frith* escaping Death was at last released out of Prison and Confined only not to go 10 miles out of *Oxford*, but he not daring to trust himself among those wolves, that sought to devour him, he made his escape, and got away beyond sea. But after that coming back again into his native Country, and being at *Reading* in poor cloaths, he was taken for a Vagabond, and put into the Stocks, where he sat till he was almost pined with hunger & cold, because he would not declare who he was, for Sr. *Tho Moor* the Chancellor, & great persecutor, being a bigotted Papist, had offer'd great rewards to any that could take this *John Frith* and had sent to the Sea Ports and other places to discover him. At last, not knowing what to do he sent for Mr. *Cox* who was Schoolmaster of that place, whom he accosted in *Latine*, and afterward in *Greek* reciting several verses out of *Homer*, Complaining of his hard Condition. His Eloquence so much wrought upon this ingenious Schoolmaster, that he went to the Magistrates and got him released, taking him home and relieving him, being much taken with his learning and wit. After this, often disguising himself, and changing his cloaths, staying but a small time with his friends, for fear of discovery, he wandred about; but at last being betray'd, he was taken and sent to the Tower, where he wrote an excellent tract concerning the Sacrament, which Sr. *Tho Moor* thought worthy of answer by himself. But *Friths* treatise coming into several hands, did much good,

and

and was ſome means of Converting Archbiſhop *Cranmer*. He maintained his Arguments ſo ſtrenuouſly, and with ſo much learning againſt all the Biſhops, that they knew not what to ſay to him, But in the end, after many appearances before theſe wolfiſh Prelates, on the 20th of *June* 1533. he received his ſentence from the Biſhop of *London*, to be burnt, thereupon directing his Letter to Sr. *Stephen Peacock* the Mayor of *London*, and to the Sheriffs, to receive him, he was delivered over to the ſecular power, who on the 4th of *July* following, cauſed him to be burnt in *Smithfield*, together with *Andrew Hewet*, where he ſuffered Death with great courage and conſtancy. For when the faggots and fire were put untohim, he embraced them declaring with what quiet of mind he ſuffered for Chriſts Sake, and the true Doctrine, of which he that day gave a cheerful teſtimony with his Blood. The wind bare away the flame from him to his fellow, who was tyed to his back, ſo that he was Longer in dying, yet God giving him ſtrength he bore it with ſuch patience, as if he felt no pain or torment, but rather ſeemed to be joyful for his fellow, than careful for himſelf.

As to the other Martyr who ſuffered with *Mr. Frith*, his name was *Andrew Hewet* born in *Feverſham*, in the County of *Kent*, he was but a young man, and had been at Apprentiſe to a Taylor in *Watling*, Street, but being ſuſpected, he was betray'd, and had to Priſon in the *Lollards* Tower where one procuring him a file, he filed off his Irons and made his eſcape, but was not long after retaken, and uſed much worſe, till at laſt, after much hard uſage, and long impriſonment, he was condemned to be burnt, and ſuffered in the ſame fire with the aforeſaid Mr. *Frith*; when they were at the Stake, and deſired the Prayers of the People; one Doctor *Cook* a Parſon in *London*, openly admoniſhed the People not to pray for thoſe Martyrs, no more than for a Dog. Mr. *Frith* deſired God to forgive him, and the People were much diſpleaſed.

The *Martyrdom of* Thomas Bennet

The next that we read of was on *Thomas Bennet* who received his Martyrdom at *Exeter*. He was born at *Cambridge*, and there Commenced Master of Arts, one well learned, & a familiar acquaintance of Mr. *Bilney*, the glorious Martyr we have spoken of before. Finding the great Corruption of the Clergy to be a great trouble to him, and fearing to fall into trouble in his own Country, that he might have the more freedom he went into *Devonshire* in the year 1524. dwelling at a Town called *Torrington*, where he was utterly unknown. Here he kept a School, being Married, but his expectation being not there answered he went to *exeter*, about a year after, where he also taught School, and so maintained his Family. He was a man of a quiet behaviour, of a godly Conversation, of a very courteous nature, humble to all Men, and offensive to none: and a diligent and attentive hearer of Sermons. All his spare time he gave to the study of the Scriptures. But when he heard of one *Wil. Stroud*, of *Newnham* of that County Esq; was put into the Bishops prison for the sake of the Gospel, he wrote to him many Comfortable Letters, discloseing to him who he was, and for what he came into that Country; among other Expressions he had this: *That because he would not be a whoremaster, or an unclean person he had married a Wife, with whom he had lived out of the Tyranny of his Antichristian persecuters, for Six years:* he having been a Priest and taken Orders. This man being full of zeal for Christ and his Gospel, beholding dayly the gross Idolatries committed to dumb Idols, and hearing the blasphemies of the Popish teachers, he could not be quiet in his mind, till he had given his testimony against them, and tho he knew the danger that he incurr'd thereby, yet he thought he should do more good, and be more profitable to the Church of God, by his death, than by his Life. Therefore desiring his friends, that God would strengthen and support him in his Intentions, he set upon the door of the Cathedral:

ral: *That the Pope was Antichriſt and the Saints were not to be Worſhipped, but God alone.* This did ot a little inrage the Biſhop, and all the Prieſts, and hey cauſed the Mayor to make a diligent ſearch horow the City for the Heretick, who durſt ut up this Blaſphemous Bill as they called it, and the noſt Learned among them were called upon to reach againſt it; but not being able to find out who did it, they proceed however to curſe the party with Bell, Book, and Candle, which they performed with great Fopperie and Ceremony. The Prieſts being apparelled in White, and the Monks tanding round about, the Croſs and holy Candles eing holden up, one of them aſcending the Pulpit egan his Sermon, with this Text, *Eſt blaſphemia in aſtris.* There is Blaſphemy in the Army, *&c.* Spoen by *Joſhua*; Concluding that the damnable Heretick who had put up that Blaſphemous Bill, was amnably accurſed, and ſo beſought God, our Lay, St. *Peter* Patron of the Church, with all the Hoy Martyrs, Confeſſors, Virgins, &c. that it might e known, what wicked and accurſed Heretick had ut up that Blaſphemous Bill, that Gods People might voyd the Vengeance. Then the Biſhop ſtood up nd ſaid, by the Authority of God, the Father Almighty, and by the bleſſed Virgin *Mary*, of St. *Peter* nd St. *Paul*, and of the holy Saints, we, Excommunicate, we utterly Curſe and Ban, Commit and eliver to the Devil of Hell, him or her, whatſoever he or ſhe be, that have in Spite of God and St. *Peter*, whoſe Church this is, in Spite of all holy Saints, x in Spite of our moſt holy Father the *Pope*, and in pite of the reverend Father in God *John* Dioceſan, nd the Worſhipful Canons, Maſters, and Prieſts, xClarks which ſerve God dayly in this Cathedral hurch, fixed up with wax, a curſed and heretical ill full of Blaſphemy, upon the door of this holy hurch, Excommunicate plainly be he or ſhe, and elivered over to the Devil, as perpetual malefators and Schiſmaticks. Accurſed may they be and iven Body and Soul to the Devil. Curſed be they, e, or ſhe, in Citys and Towns, in Fields and in

Ways, in Paths, in Houſes, out of Houſes, in all other places, ſtanding, lying, or riſeing walking or running waking or ſleeping, eating or drinking, or whatſoever thing they do beſides. We ſeparate them, him, or her, from the Threſhold, and from all the prayers of the Church, from the participation of the Holy Maſs, from all Sacraments, Chappels, and Altars, from Holy Bread, and Holy Water, from all the merits of Gods Prieſts, and religious men; and from all their Cloyſters, from all their pardons, priviledges, grants, and immunities, which all the Holy Fathers Popes of *Rome* have granted to them: And we give over utterly to the power of the Fiend, them, he or ſhe, and let us quench their ſouls, if they be dead, this night in the pains of hell fire, as this Candle is now quenched and put out (then he put out one of the Candles) and let us pray to God, if they be alive that their Eyes may be put out, as this light Candle is (with that he put out another Candle) & let us pray to God and to our Lady, to St. *Peter* and *Paul* and all holy Saints that all the ſenſes of their Bodys may fail them, and that they may have no feeling, as now the light of this Candle is gone out (and ſo he put out the 3d Candle) except they, he, or ſhe, come openly now and confeſs their Blaſphemy, and make ſatisfaction to God, our Lady, St. *Peter* and the worſhipful company of this C[illegible]thed. Chu. & as this Holy Croſs ſtaff that now falleth down, ſo may they, except they repent and ſhew themſelves. Then the Croſs ſtaff falling down, the people gave a great ſhout, and ſo the Ceremony ended. *Thomas Bennet* was there in preſence, and could not chooſe but laugh at their foppery, upon which he was laid hold on, but not ſuſpected for the Heretick, they had curſed, contrary to the Doctrine of Chriſt, they let him go again. But not long after, his Boy ſetting up more Bills on the Church door, he was taken in the Action and then Mr. *Bennet* was ſeized and caſt into priſon, he freely acknowledging the Action, and that he would maintain the doing of it; upon this they put him into the Stocks with heavy Irons and Bolts, many diſpute[illegible]

the Priests and Fryers had with him, whom he answered with much sobriety, and maintained his Assertions with so much learning, that they knew not what to say to him: But to handle him more Cruelly, as also his wife who was a partaker with her husband in his sufferings. About a weeks time they endeavoured all they could to cause him to recant, but in vain; upon which they pronounced him an obstinate Heretick, and so Condemned him to be burnt. And the writ *de Comburendo*, &c. being procured, and sent from *London*, they delivered him over to Sir *Tho. Denn* Sheriff of *Devonshire*, to be burnt, and being brought to his Execution, in a place called *Liverydole* without *Exeter*, where he behaved himself with so much moderation and Christian patience, making to the people such pithy and godly exhortations at his Death, that many of his very enemies could not but say and confess that he was a good man, and a servant of God. Yet one of them when he was at the Stake, endeavouring to perswade him to pray to the Virgin *Mary*, and the Saints, he denyed, and told them he had but one Advocate *Jesus Christ*, who dyed for us, and now sitteth at the right hand of the Father, and to him they ought only to pray; which this zealous man hearing, his name being *Barnhouse*, he was so inraged, that taking a furze bush on the end of a pike, he set it on fire, and thrust it into the Holy Martyrs face: At which the Holy man holding up his hands said, Sir, *trouble me not now*, and presently prayed, *Pater ignosce illis*, &c. Father forgive them, &c. upon which fire was put to the Furzes and Wood, when *Mr. Bennet* lifting up his hands and eyes towards heaven; He cryed out, O Lord *receive my Spirit*, and so Continuing in his prayers, never stir'd or mov'd but most patiently abode the Cruelty of the Fire, till his Life was ended.

Great persecution in London.

About the same time, a very great persecution was maintained by *Bishop Stokesly*, in his Diocess of *London*, causeing about 138 several persons to abjure: and the Body of one Mr. *Tracy* to be taken up

and burnt for an Heretick, becauſe he had ſpoken againſt the maſs and praying to Saints in his Teſtament.

About the ſame time, ten Anabaptiſts were alſo put to Death for their Religion: But now, after that King *Henry* had marryed *Ann of Bullein*, there was a Ceſſation of their bloody perſecution for a time, and the Church had ſome reſt from theſe Tyrants, ſhe favouring thoſe of the Religion, this being the Mother of our glorious Queen *Elizabeth*, who was not long after born, and now the Popes Supremacy was utterly aboliſhed out of *England*: And many of the High and ranting Popelings now turned their coats, and preached publickly againſt the Supremacy of the Pope, for which they before had burnt divers for maintaining it: But Sir *Tho. More*, and Biſhop *Eiſher*, two great perſecutors were beheaded.

Mr. Tyndal *Martyred in* Flanders.

In the year 1536 *Willam Tyndal* who may be called the Apoſtle of this Nation, was Martyr'd in *Flanders*. He was born on the borders of *Wales* and brought up in the Univerſity of *Oxford* where he was firſt Converted to the Goſpel, and after that he removed to *Cambridg* where he alſo ſtudied and ripened in the ſtudy of Gods Word. From thence he went into *Gloceſter Shire* and lived with one *Welch* a Knight of that County as a Tutor to his children where he tranſlated the *Enchiridion* of *Eraſmus* into *Engliſh*, but being there perſecuted by the Prieſts of that County he was fain to fly to *London*, and thence went into *Germany* where he Tranſlated the Bible into *Engliſh*, being aſſiſted in it by Mr. *Coverdale*. This tranſlation enraged the Popiſh Prieſts ſo that they procured an order to have it burnt, deſiring to keep the people in Ignorance. Afterwards Mr. *Tyndal* being at *Antwerp*, where he lay, was betrayed by one *Phillips* his own Country man, to whom he had been very kind and familiar, and took him to be his friend, but he was deceived in him, & carried priſoner to *Filford* Caſtle by the Emperors officers, where he continued till he was Martyr'd, at the procuration of his moſt Cruel enemies

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the Priests, for no other crime than translating the Bible. He was first strangled at a Stake, and then burnt to Ashes by the Emperors decree, Mr. *Tyndal* crying at his death O *Lord open the King of* Englands *Eyes.* The very same year Queen *Ann* was beheaded.

Mr. Lambert *Martyr.*

The next we shall take notice of is *John Lambert Alias Nicholson,* born and brought up in *Northfolk,* but studied at *Cambridg,* where he was Converted by Mr. *Bilney,* and profited very much both in the Latine and Greek tongues: But perceiving the violence of the times, to avoyde persecution went over into *Germany* to Mr. *Tyndal,* where he remained sometime Preacher and Chaplain to an *English* House in *Antwerp.* till he was disturbed by Sir *Tho. Moor,* and taken and brought thence to *London,* where there was 45 Articles laid to his charge, all which he answered in writing. He was kept in prison till the death of Archbishop *Warham,* when he was released and kept a privat School in *London,* but not long after, he began to dispute about the Sacrament and real presence, which brought him into farther trouble: For by the Advice of *Gardner* Bishop of *Winchester,* because the King had Contracted great hatred from the people, for his demolishing the Abbies and Monkeries, saying he favoured Hereticks and heresie, he was resolved to shew the Contrary by his Actings against this *John Lambert,* and therefore after several disputings before the Bishops, the King resolves by *Gardners* advice to hear the matter himself, where this Holy man maintained his Arguments with great learning and modesty, for 5 hours against 10 Prelates, who disputed against him, and notwithstanding the Kings frowns and taunts, being upholden by the Spirit of God, the main thing being the business of the real presence in the Sacrament which he denyed. At last it being night and the King willing to be gone, asked Mr. *Lambert* whether he would live or dye, for it was yet in his free choyce; to which *Lambert* Answered, that he submitted himself wholly

ly unto the will of his Majesty. Then said the King commit your self into the hands of God, and not into mine. my Soul replyed he I Commend into the hands of God, but my Body wholly to your Clemency. Then said the King if you commit yourself to my Judgment, you must dye, for I will not be a Patron to Hereticks. After which he commanded *Cromwell* to read the sentence of Death upon him, which was done to his grief, for he was a great favourer of the Gospellers, but feared if he should refuse he should incur the Kings displeasure and do him no good. But it is said, that *Cromwell* asked him forgiveness before he dyed for reading the sentence against him. *Lambert* having notice of his death prepared for it very cheerfully, and it is to be noted, that amongall these who had suffered at *Smithfield* there was none that was so cruelly handled as this man, for after his Leggs were burned to the stumps, withdrawing the fire from him to put him to more torment, two that stood one each side of him, pitching their piked halberts into his body, lifted him up as high as the chain would permit them: when he lifting up his hands all o[illegible] flame cryed aloud to the people, *none but Christ, none but Christ.* and being let down again into the fire he ended his Life, in year 1538.

The Murther of Mr. Packington.

We cannot here pass over the murther of Mr *Robert Packington*, who was a Burgess in Parliament for the City of *London*, where it seems he was too free in speaking against the Covetousness and pride of the Clergy, for which they Stomached him, and knowing him to be a stout resolute man, such another as Sir. *Edmondbury Godfrey*, and might do them a prejudice, they resolved to take him out of the way. They had observed that every morning he went to prayers, at 5 of the Clock winter & Summer to the Church called St. *Thomas* of *Acres*, now *Mercers Chappel*, being not far from his house, dwelling in Cheapside; upon which, one morning, as the said Mr. *Packington* was Crossing the street, to go

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over to the Chappel, being a very miſty morning, and fit for their black purpoſe; he was ſhot with a Gun, ſeveral Neighbours hearing it go off, and the Labourers who ſtood at *Soper-lane* end, ſaw him fall upon the ſhot, but the Murtherer could not be heard of, having dexterouſly made his eſcape. The blow heard, they had not the opportunity of putting, or (according to our new phraſe) of ſhamming the Murther upon himſelf. But God that reveals the cloſe deſigns of the wicked, and brings ſuch horrid Contrivances to Light, for his Glory and our Inſtruction, at laſt brought this Murther to Light, for Dr. *Incent* Dean of St. *Pauls*, being on his Death Bed, had ſuch horrors of Conſcience, that he could not die, till he had confeſſed that he had hired an *Italian* to murther the ſaid *Mr. Packington*; no doubt as he thought for the good of the Church; and thus it came to be known, and the horrid malice of the Clergy, to all that ſpeak or any way Act againſt them, to be taken notice of.

Two Mad Men burnt for Hereticks.

We ſhall not omit the burning of Mr. *Collens* a Lawyer, who by occaſion of the lightneſs of his Wife, whom he paſſionately lov'd, fell mad, and beſides his ſenſes, this man one *Sunday* going into a Church, and ſeeing the Prieſt holding the Hoſt up between his hands over his head, he took up his Dog, and did the like, which they taking it done in deriſion, tho he was mad, had him Condemned and burned for an Heretick: both he and his Dog being burnt in *Smithfield*, the ſame year 1538.

In the ſame, or the next following year, one *Cowbridg* was burnt at *Oxford*, being alſo mad, and out of his right ſenſes, and had more need of Phyſick to reſtore him to his right mind, than puniſhment, and to be ſent to *Bethlem* than to the fire; but ſuch was the mercileſs Cruelty of theſe perſecutors, that they would ſpare none. However it was obſerved, that this Martyr being in the midſt of the Flames, lift up his head towards Heaven, and called upon the name of *Jeſus* till he dyed.

Alſo

Alſo the ſame year was one *Puttedew* burnt in *Suffolk*, for jeſting only with the Prieſt, ſaying, that after he had drunk up all the Wine himſelf, he bleſſed the people with the hungry Chalice, for this he was Condemned and burned for an Heretick. And about the ſame time one *William Leiton* was burnt at *Norwich*, for ſpeaking againſt an Idol that they were wont to carry about in Proceſſion, and for ſaying the Lords Supper ought to be adminiſter'd to the Laity in both kinds.

N. Peke *burnt at* Ipswich.

About the ſame time, one *N. Peke* was burnt at *Ipſwich*, who being at the Stake, and the Furze and Faggots being ſet on fire, when he was as black as a Coal, Dr. *Reading* being by with a white Wand which he held in his hand, he ſtroke *Peke* on the ſhoulder, and bid him recant, and acknowledge that the Sacrament of the Altar was the very Body of Chriſt, Fleſh, Blood, and Bones, and he would abſolve him; to which he anſwered, I defie both it and thee, and with great violence ſpat blood out of his Body, his Veins being broke within him. Upon which this Popiſh Doctor in the Name of the Biſhop proclaimed that whoſoever caſt a ſtick into the fire towards the burning of that obſtinate Heretick, ſhould have 40 days pardon; upon which many ran and flung ſticks into the fire, to obtain this pardon; ſuch was their blindneſs and Ignorance.

Not long after by the cunning devices of *Gardner* Biſhop of *Winchester*, and other Popiſh Prelates, the ſix Articles were obtained in Parliament. The firſt of which was concerning tranſubſtantiation, declaring the Sacrament of the Altar after the Prieſtly conſecration to be the very Body of our Lord, with a penalty that thoſe who ſhould deny this Article, either by word of mouth, or writing, ſhould be burnt alive, without Abjuration, and all their goods forfeited to the King, and as to the other five it was made death and felony by the Law, to deny them, without benefit of Clergy or Sanctuary. The ſecond being concerning the Sacrament

of

f both kinds, that it ought not to be given to the aity. The 3d that Priests may not marry. 4. That ows of chastity ought to be observ'd. 5. That rivate Masses are agreeable to God's Law. 6. That uricular Confession is expedient and necessary to e received, &c. and upon these Articles was gran- ed by the same Parliament, a bloody and Cruel In- uisition, directed to certain persons in every shire nd County, to enquire into all such Heresies, Felo- ies, Contempts, &c. committed or done by any, hat they might suffer according to the Law. These Articles were opposed openly in Parliament by *Cran- ner* Archbishop of *Canterbury*: who afterwards uffered Martyrdom in the days of Queen *Mary*, as hall be declared. And among these we might ominate the Lord *Cromwell* who lost his Life in he cause of God, by the craft and policy of his Po- ish Adversaries, but since it had some other shew han that of Religion only, we shall let it pass and roceed to others.

Dr. Barnes *Martyr.*

After the Death of the Lord *Cromwell*, *Gardner* aged against all that opposed the Papal power at is pleasure, having now got an Act of Parliament o their bloody minds: and now 3 noted Divines uffered together in *Smithfield*, which I shall briefly nention. The first was Doctor *Robert Barnes*, who aving been bred abroad at *Lovain*, and also at the Iniversity of *Cambridg*, was made Prior and Master f the House of the *Augustines*, where much to his raise he advanced the knowledg of good Letters, nd caused the Epistles of St. *Paul* to be read, causing isputations of the same publickly, which seemed trange to the blind and Ignorant Scholars. His irst Sermon that he made in defence of the truth was at St. *Edward's* Church belonging to *Trinity* Hall n *Cambridge*, the Sunday before Christmas day, or which he was accused of Heresie, by two Fel- ows of *Kings Hall*, and Articles drawn up against im, and not long after he was publickly arrested y a Serjeant at Arms from *London*, and the Univer-

sity

fity was ſearched for *Luthers* Books: Dr. *Barnes* was immediately had away to *London*, and brought before Cardinal *Wooliie*, who was then in power. After a long diſcourſe with him, the Cardinal being highly offended with him, for his preaching againſt his Pomp, Power, and Dignity, ſeeing he could not cauſe him to recant, but ſtood in the juſtification of what he had publickly delivered according to his Conſcience & the Scriptures, he ſent him to the *Fleet*, from whence he was had again before the Cardinal, and by the importunity of *Gardner*, *Fox*, and others, he was perſwaded at laſt to abjure, and with ſome of the men of the *Stillyard*, accuſed alſo for *Lollardy*, he publickely bore a faggot. After which he was remanded to the *Fleet*, and thence was removed to *Auſtins Fryer's* in *London*, where being Complained againſt to the Cardinal, by thoſe who ſought his Life he was removed again to *Auſtin Fryer's* in *Northampton*, with intent to have him burnt: But he eſcaped thence, leaving a Letter, as if thorow deſpair he had gone to drown himſelf, that they might not purſue him, ſo that whilſt they were ſearching the River for his Body, he made his eſcape to *London*, and thence beyond the ſeas, where he wrote a Book intituled *Acta Romanorum Pontificum*, with a ſupplication to King *Henry*. There he grew Familiar with *Luther*, *Melancthon Pomeran*, the Duke of *Saxony* and others, and was not long after ſent over by the King of *Denmark*, as his Ambaſſador into *England*, where Sir *Tho. Moor* ſought his Life but, *Cromwell* ſtood his friend: After that, in the time of Queen *Ann*, he returned into *England*, and was ſent by the King as his Embaſſador to the Duke of *Cleve*. But *Gardner* getting into the favour of the King, never left till he had undermined Dr. *Barnes* who was at laſt ſent to the Tower, together with *Thomas Garrat*, and Mr. *Hierom*, from whence they never came till they were carried to their Martyrdom.

Thomas Garrat *and* William Hierom *Martyrs.*

Thomas Garrat was Curate in *Honylane* in *London*, and

nd having received the knowledge of the truth, ndeavoured all he could to promote it, and have- ng a parcel of *Tyndals* tranſlation of the new Teſta- ment, and other books treating of the Scriptures, e went privately to *Oxford* to ſell them there, to hoſe he knew well affected to the Goſpel. But is Adverſaries having their ſpies in every Corner adnotice of it, and immediately ſome were ſent to apprehend both him and his books at *Oxford*, that hey might be both burnt together, and after great ſearch he was taken, but made his eſcape, in- ending to fly into the weſt, but was purſued and ta- ken again and impriſoned, and after much trouble was forced againſt his Conſcience to abjure: After which he fled again from place to place, for fear of his perſecutors, but was taken again by the diligence of his Adverſaries, and ſent to the Tower, from whence he was carried to the Stake and burnt with his Companions, Dr. *Barnes* and Mr. *Hie- rome*.

The Death of Barnes Garret and Hierom.

The 3d Companion in this glorious ſuffering was Mr. *William Hierom*, who was vicar of *Stepney* and a diligent preacher of God's word, for the comfort and edification of the People, and had preached di- vers ſermons with intent to implant in the Conſci- ences of men the ſincere Truth of Chriſtian Religi- on, and to weed out of mens minds traditions, dreams, and Popiſh fanſies, in the doing of which he had contracted the Hatred of the Papiſts, who were utter enemies of the Goſpel of Chriſt: and for this they ſought this good man's Life: The occa- ſion they took from a Sermon which he preached at *Paul's* Croſs the fourth Sunday in Lent, in which, ſpeaking of *Sarah* and *Hagar*, he ſaid thoſe who were born of the free Woman were freely juſtifi- ed, and the one would think nothing of falſe doc- trine or Hereſie could be gathered from theſe words, yet he was charged therewith, and convented be- fore the King at *Weſtminſter*, for that he had erro- neouſly taught the people, that all that were born

of

of *Sarah* were freely justified, absolutely without Condition either of Baptism or Penance, &c. Several other things were objected against him, and he was at last sent to the Tower in order to his Execution. we have spoken of these 3 Martyrs severally, we shall now joyn them together as fellow sufferers and Martyrs.

About two days after the Death of the Lord *Cromwell*, a process was issued out against these three men, by means of *Ste. Gardner*, to which they were never brought to Answer, but on the 30th of *July* being Condemned, without their knowing the cause, and without any hearing, were carried together forth of the Tower to *Smithfield* to be burnt. Then Dr. *Barnes* made his protestation against several false things laid to his charge, reciting his Faith and Belief in God, and the Holy Trinity, and freely declared his Opinion of many things, praying publickly for the health and prosperity of the King, making 4 requests to him which he desired might be made known to him; the first was, that he might Continue the head of the Church, and make himself fully and wholly obeyed and to hearken to the true preaching of such as they were who were about to dye for speaking the Truth; The 2d was, That his Grace would see that Matrimony might be observed with more Reverence and esteem, as an Ordinance of God; 3d That swearers might be punished; 4th was That he would proceed to finish the work he had begun, and clear Gods word from the traditions of Men. After him Mr. *Hierom* and *Garrat* spake severally to the people, protesting against Heresie, making their several Confessions, and exhorting the people to Love, unity, & amity, and not to be afraid of bearing the Cross of *Jesus Christ*, forgiving their Enemies and persecuters, after the example and doctrine of our blessed Saviour. After they had all prayed fervently at the Stake, they embraced and kissed one another, and with very much cheerfulness rendred themselves to the executioner, taking their death with much Christi-

an

n patience and Constancy, which testified to all the
vorld the goodness of their Cause, and the peace
nd quiet of their Consciences.

Three men Executed *for Popery.*

And here we cannot but take notice of a very
trange thing, that at the same place, and in the
me day and hour, that the aforementioned
Martyrs suffer'd, there were 3 men whose names
ere *Powel*, *Fetherston*, and *Abel* suffered for Popery:
hat is to say, were executed as traytors, by being
ang'd drawn & quarter'd for denying the Kings Su-
remacy, & on their part were also esteemed Saints
Martyrs, by the *Romish* Church: so that a stranger
anding by Cry'd out, *Deus bone*, &c. *Good God what*
Religion is in this Nation! here the Papists are hang'd
nd there the Antipapists or Protestants are burnt.

And now the terrible persecutor and tyrant a-
ainst Gods flock, Bloody *Bonner* Bishop of *London*
egan to rage, and dip his hands in Blood: one
Mekins a poor silly ignorant lad, for some rash
ords was brought to the Stake and burnt in *Smith-*
eld, for which many cryed out shame of him. About
he same time 3 were burnt at *Salisbury*, whose
ames were *Spenser*, *Ramsey* and *Hewet*, one of them
hich was *Spenser* having been a Priest and was
arried, and had spoken against the Sacrament of
he Altar. And now upon the six Articles much
rouble and persecution arose in *London* by means
f the aforesaid *Bonner*, there being no less than 130
dd persons troubled, pretented, and imprisoned for
heir Religion.

The Murther of John Porter *in prison.*

Among the rest, one *John Porter*, a young man,
ho had an audible voyce, and read well, used to
ead aloud in the Bible, publickly set up in *Pauls*,
y *Bonner* himself, by means of the *Lord Cromwell*,
nd was there chained: but now things altering
or the worse, and this young man reading often in
, for his own edification, and others who came
hear him read, it came to the Bishops ears, who
hereupon sent for him, & severely reprehended him
or it, but the young man told him that he had done

nothing againſt the Law, and that he ſuppoſed th
the Bible was ſet up there for that end. But *Bonn*
being gall'd at his prudent Anſwer, lay'd to h
charge that he had made Comments on the tex
and gathered great multitudes about him to ma
tumults; and in the end, under this pretext and fa
charge ſent this young man to *Newgate*, where
was miſerably fetter'd and manacl'd with Iro
both leggs, arms and neck, faſtened to the wall
the Dungeon: Being thus cruelly handled, a Kin
man of his with mony and friendſhip for a wh
bought off his Irons, and he was removed in
the Common Goal, where the Felons were, who
wicked lives, Curſings and Swearing, was mu
more intolerable to this good young man than
former Irons, upon which he ſought to admon
them, and exhorted them to amendment of L
giving them many Inſtructions out of the Scriptur
for which he was complained of, and again carri
down into the lower Dungeon, and ſo oppreſ
with bolts and Irons, that in 8 days time he w
found dead. It was reported by ſome, who liv
near, that they could hear his cryes and grones
ter a moſt lamentable manner, that it peirced th
ſouls, ſome nights before he dyed, and 'tw
thought that they had put on him an Engine, wh
they call *The Devil on the Neck* which ſtraini
the neck of a man and his leggs together in ſt
ſort, the more they ſtir or ſtrive for eaſe, the ſtrai
it preſſeth them, ſo that within a few hours,
cruſhes a mans back and body to pieces. Mu
about the ſame time one *James Morton* and *Tho*
Bernard were both burnt at *Lincoln* by the Biſh
there, the one for teaching the Lords Prayer in *E*
liſh and the other for having in his houſe the Epi
of St. *James* in *Engliſh*.

Perſecution in *Windſor*.

In the year 1544 great Perſecution of ſeve
Goſpellers, and good men, fell out in *Windſor*,
the means of Doctor *London* then one of the P
bends there, and a fierce Papiſt, and among the

Perſ

Persons, Marbeck, Filmer, and *Testwood,* were Condemned to dye, *Marbeck* had the Kings Pardon but the other 3 were burnt without the Town. *Marbeck* had begun to translate the Concordance of the Bible out of *Latine* into *English* which stomached them, but they Indicted him for saying that the Elevation of the Sacrament was the similitude of setting up the Images of *Jeroboam's* Calves in the Temple, with other like things. *Testwood* was a great musitian, and for his Skill in musick and singing, was preferred to be of the Chanters of *Windsor,* but being a great Gospeller and no good dissembler, he was taken notice of and fell into several great troubles, but by reason of his Skill and Art, he found friends; but at last he was Indicted by his Adversaries, for laughing and deriding the Elevation of the Host. *Henry Filmer* was also of *Windsor* and had been Church Warden there, and in his office, had noted some exorbitances in some of the Priests and among the rest of the Vicar of the Town, for which he was maligned, but he was Indicted for saying, that the Sacrament of the Altar was nothing but a similitude, and if God be in it, he had eaten 20 Gods in his life time. *Anthony Persons* was an honest Priest living near *Windsor,* who by his excellent preaching and sound Doctrine, drew many after him, and was much followed, for which the Popelins envied him and bore him much malice, so that they set privy Spies to intrap him, and having got matter against him, he was Indicted for preaching in a place called *Wingfield,* where he should say: That like as Christ was hanged between two Thieves, even so when the Priest is at mass, and hath lifted the Host over his Head, he there hangeth between two Thieves except he be one that preaches the Word of God truly. That he had said to the people that they should not eat and tear the flesh of Christ with their teeth, *&c.* For Christ said, This is my Body, which was the Word of God which was to be broken to the people, with such like, to which he gave his particu-

lar Anſwers: But a Commiſſion was ſent down for the tryal of theſe perſons, according to the Act of the ſix Articles, and the aforeſaid perſons clapt into the Jayle: *Teſtwood* being ſick and in bed, was haled thence, and forced into priſon, going upon Crutches. The chief Judges who ſat on theſe men were Doctor *Capon* Biſhop of *Saliſbury*, Sr. *William Eſſex Knight*, Sr. *Tho Bridges*, Sr. *Humphry Foſter*, Mr. *Franklin* Dean of *Windſor*, and Mr. *Fachell* of *Reading*.

After very unjuſt doings, packing of the Jury, being ſtrangers, and not of the neighbourhood, and all of them farmers belonging to the Colledg of *Windſor*, and ſome of them Contrary to the Statute had but one witneſs appearing againſt them, yet they were all of them found guilty by the Jurie, and condemned to dye the next day by the Court; *Fatchell* giving the Sentence. There came a pardon for *Marbeck*; & the reſt ſeeing their hard lot comforted one another, knowing that they dyed in a good Cauſe. All night they ſpent in fervent prayer to God to ſtrengthen them, that they might be ſtedfaſt in their torments, praying alſo for their perſecutors, that God would forgive them, ſince they did what they did through blind Ignorance and zeal. The next day being Fryday, their execution was reſpited, but on the Saturday, when they were to dye, deſiring to receive the Sacrament, it was denyed them, for they ſaid it was not to be granted to Hereticks, but they might be Confeſſed if they would. As they paſſed thorow the Streets, they prayed all good people to pray for them, and *Filmer* who was Condemned from the teſtimony of his own Brother, only, as he paſt by his door, called ſeveral times on him that he mought ſee him, but he would not appear, however *Filmer* moſt Chriſtian like deſired God to forgive him, for he had teſtified wrongfully againſt Him. When they were come to the Stake, Mr. *Perſons* with a chearful Countenance, embracing the Stake in his Arms, and Kiſſing it, ſaid; *Now welcom my own ſweet Wife,*

For

for this day shall thou and I be married together in the Love and peace of God. Being all bound to the post, a certain young man of *Filmers* acquaintance, brought him a pot of drink, which he drank of to his Companions, who pledged him, at which drinking their Adversaries made a jesting, reporting afterwards that they were all drunk, and knew not what they said. After they had drank, Mr. *Filmer* said, my *Brethren, let us be merry in the Lord, for I trust in God that after this sharp Breakfast, we shall have a good dinner in the Kingdom of Christ our Lord and Redeemer.* At which words the Fire being set to the straw *Testwood* lifting up his Hands and eyes to Heaven, desired God to receive his spirit, And Mr. *Persons* pulling the straw to him, put a good handful on his Head, saying *This is Gods Hat: now am I dressed like a true Souldier of Christ, by whose merits only I trust this day to enter into his Joy.* And so they yeilded up their souls to God, like meek Lambs, with so much patience and tranquillity, and so great stedfastness, that amazed the people, & many wished that they had been so happy as to have dyed with them.

The Persecutors disgraced.

Not long after the whole Conspiracy of the Bishop of *Winchester*, Dr. *London Simons* and *Okeham* came to be revealed by Gods Providence and how unjustly they had dealt with these poor men, having also lay'd a design against several of the Kings Privie Council, and many Knights and Gentlemen, as favourers of Heresie, which being made known to the King, he withdrew his Favour from *Gardner*; and *London, Simmons*, and *Okeham*, Perjurie being proved against them, rode thorow *Windsor* with their faces to the Horses tails, and papers of their Crimes pinned on their breasts, and *Okeham* the like at *Newberry*, where he stood in the pillory. Thus God by his secret Judgment brought the wickedness of these malicious Papists to light, and their persons to disgrace, being ever hated of all men.

About the ſame time, great perſecution was made at *Calice*, where one *Adam Damlip*, *Dod*, and ſeveral others were Martyred. And likewiſe in *Scotland* ſuffered many Martyrs, in the latter end of the reign of King *Henry* the 8th of *England*, as Mr. *Wiſehart*, *Wallace*, Sr. *John Borthwick*,, and divers others, ſo that many there as well as in *England* ſealed to the truth of the Goſpel with their Blood. But we ſhall omit forreigners, and ſpeak only of thoſe of our own nation, as we have at firſt propoſed, having enough and too many executed, and tormented, by the bloody Papiſts.

Kerby *and* Clark *Martyr'd in* Suffolk.

In the year 1546, Mr. *Kerby* and *Clark* were burned for their religion in *Suffolk*: paſſing over one *Henrie* and his ſervant burnt at *Colcheſter*, and alſo one *Sary* a Prieſt who was hang'd privatly in the Biſhop of *Wincheſters* Porters lodg, and that not without the privity of the Biſhop himſelf, as it was thought, for indeed it would be too long to enumerate all the publick and private Murthers of theſe bloody Papiſts. But as to the Story of *Kerby* and *Clark*, in brief it was this.

Kerby and *Clark* of *Mendelſham* in the County of *Suffolk*, were apprehended for Goſpellers, and thrown into the Goal, and a Commiſſion was ſent down to try them, the chief of the Commiſſioners was the Lord *Wentworth*. Being brought before them having in Secret prayed to themſelves a while with hands & eyes lifted up, they hearkned to their charge, which were certain Articles put in againſt them, concerning the Sacrament, and being there publickly demanded, if that after the words of Conſecration ſpoken by the Prieſts, the bread did not then become the very fleſh, blood and bones of *Jeſus Chriſt*, as he was born of the Virgin? they anſwered No: That they did not believe it, but that it was a ſign to put us in mind of Chriſts Death, for the remiſſion of our ſins: Upon this, after they had uſed many Arguments, perſwaſions, and

and threats to these poor men, to make them alter their minds, in vain; sentence was given against them, *Kerby* to be burnt in *Ipswich* the next *Saturday* following, and *Roger Clark* at *Bury* before *Gang* Munday ensuing. *Kirby* having received his sentence, holding up his hands, with humble reverence bowing himself, he said, *Prayed be Almighty God*; and then stood still saying no more. And *Clark* at parting from the Judgment seat said, with some Vehemency: *Fight for your God, for he hath not long to continue.* which was a Prophesie of the Reformation which happened not long after. The next day, which was Saturday, *Kerby* was brought forth to the market place about ten of the Clock, where was a Stake ready, wood, broom and straw for his burning. Having put off his clothes to his shirt, with his night cap on his head, he was fastened to the Stake with Irons. The Lord *Wentworth* and others sitting in a Gallery to see the execution; a very great Concourse of people being present: One Doctor *Rugham* made an oration or sermon, after which he examined *Kerby* concerning his belief of the Sacrament, to which he answered as before, and that he would dye in that Opinion. After which the Sheriff asking him if he had any more to say, he took off his night Cap, and Casting it away, he lifted up his hands and said the *Te Deum*, the Belief, and other prayers in the *English* tongue. And it was observed, that the Lord *Wentworth* and divers others could not refrain from weeping at the humble Carriage of this holy Martyr. After he had done, he bid the Sheriff do his office, and fire being set to him, he called upon God, Knocking his Breast, as long as he had any remembrance left. The people being much affected at the Carriage and Constancy of this illiterate man, prayed God with great admiration.

On the *Gang* Monday about ten of the Clock, *Anno* 1546, *Roger Clark* was brought out of prison, going on foot to be burnt in *Bury*: By the way the procession met him, but he would take no other

notice, but kept on his way, only reproving the people for their Idolatry and Superstition, at which the officers were much offended: When he came to the place of execution, all things being ready he kneeled down at the Stake, and said aloud the *Magnificat* in *English*, making a kind of paraphrase thereof: After he had done, he was fastned to the Stake, and fire was set to him, but the wood being green he was almost suffocated with smoke and part of him being only scorched, he suffered unmerciful torments, and his feet being put into a pitch'd barrell, he was so pained, that he got them out with Violence. At length, one beating off the Iron ring that fastened his neck to the Stake, let him fall down into the fire, and so he was at last Consumed to Ashes. About the same time one *Rogers* was burnt in *Northfolk*, by means of that Bishop, and the Duke, upon the 6 Articles.

But I shall now conclude this second part with the Martyrdom of *Ann Askew* a Vertuous and Constant woman in the Cause of *Christ*, with whom also was burnt in *Smithfield*, *John Lacells* a Gentleman of the Court and household to the King, *Nicholas Belenian* a Priest, and *John Adams* a Tayler.

The Martyrdom and Cruel usage of Mrs. Ann Askew *and* 3 *Gentlemen in* Smithfield.

Mrs. *Ann Askew* had been in great trouble for a year before 1546, having been in several prisons, had before the Lord Mayor, the Bishop, and Councell, for her religion, chiefly for not owning the real presence in the Sacrament being also most falsly accused of several other Articles, by the malice and Instigation of the Popish Priests her inveterate Enemies; but by her prudent Answers to all their intrapping questions, and by the solicitation of her Friends, she came out upon bail; but the year 1546. by means of her aforesaid Enemies, and especially by the power and malice of Bishop *Bonner* then Bishop of *London*, and the Chancellor *Writhsley* she was brought again into trouble, and put into prison, being several times examined, they

hoping

hoping by her means to detect ſeveral Ladys and great perſons of her acquaintance, for Hereticks; but all they could doe could not make her Confeſs any to do them injury; which ſo enraged them, that they took her from *Newgate* where ſhe had been impriſoned, and ſent her to the Tower, where they reſolved to torment this Innocent Gentlewoman, but moſt Conſtant ſervant of *Jeſus Chriſt*. Therefore to make her Confeſs, they cauſed her to be put upon the Rack, where they kept her till ſhe ſwouned, and when the Lieutenant of the Tower pittying her weak Condition, refuſed to rack her any Longer, The Chancellor himſelf and one Mr. *Rich* who was with him, threatned the Lieutenant of the Tower to Complain of him to the King, for favouring Hereticks; this was Sr. *Anthony Knevet*; but when they ſaw they could not prevail with him to torment the languiſhing Gentlewoman any farther, the Chancellor and *Rich* throwing off their gowns, would needs play the Tormentors themſelves, and asking her firſt if ſhe were with child, ſhe told them they ſhould not ſpare her for that, but do their wills upon her, upon which they lay'd her again upon the Rack, where they moſt Cruelly and barbarouſly tormented her, till all her bones and joynts were pulled out of their places, ſhe enduring it with moſt admirable patience, all the time praying to God, and when they had tyred themſelves to no purpoſe, not being able with all their torments to make her Confeſs any thing, or accuſe any body, they left her to be carried away in a chair to her lodging, not being able to ſtir hand or foot. She was therefore at laſt Condemned to be burnt, upon that Article, for denying the real preſence after the words of Conſecration, which ſhe denyed, ſaying, that then their Creed was falſe, which ſays, he ſitteth at the Right hand of God the Father Almighty, *&c.* This Gentlewoman was born of a good ſtock, and might have liv'd well and plentifully, and in great proſperity, would ſhe have gone againſt her Conſcience, and have denied Chriſt:

Christ: But she gloried in her sufferings, which God enabled her to endure, and at last sealed her testimony with her blood, after she had been several ways tormented, and leaving behind her an example of Christian fortitude for all men to follow, and by her example and exhortations, the three aforesaid men, Mr. *Lacells*, *Belenian*, and *Adams*, were encouraged, and received from her great comfort at their Death, being burnt with her in *Smithfield*. Mrs *Askew* being not able to goe by reason of her racking, she was brought to the Stake in a chair, where she was fastned by the middle with a chain, and so were the rest of the Martyrs, and all things being prepared, there being a great Concourse of people, and the Chancellor, the Duke of *Northfolk*, the Earl of *Bedford*, the Lord *Mayor*, and others of quality being present, sitting on a Scaffold, Dr. *Shaxton* made a Sermon, after which the fire being ready to be put to them, the Chancellor sent to Mrs. *Askew* the Ks. pardon, if she would recant her opinion, which she utterly refused. Then the same was offer'd to the rest, but they also followed her example, being strengthened by her exhortations, upon which the Lord Mayor cryed, *fiat Justitia*, and so caused fire to be put to them, which these Martyrs constantly and without shrinking, or shewing any change endured, till their bodies were consumed. This execution was about the month of *June*. 1546.

The Reformation begun by King Ed. 6th.

The next year being 1547, King Henry dyed, and the Church of God had a respite, by the reign of the most pious King *Edward* the 6th, who begun the Reformation, and fully extirpated Popery out of this Land, all whose daies the Gospel flourished, and the Church of Christ was established, and he with singular constancy maintained Religion, but his reign being but short, continuing but six years and eight Months, and Queen *Mary* his sister a strong Papist succeeding, the blessed Reformation was thrown down, Popery again set up, and fire and flame

flame enkindled, in all places thorow this Kingdom, by the means of the *Popish* Clergy, who most cruelly handled all those who professed the Gospel of Christ; being a far greater and smarter persecution, than any that went before, which shall be, God willing, the subject of our Third, and last part of the Popish Cruelties, exercised upon the Bodys of Protestants, dissenters from them, or such as professed the true Gospel of Christ, or any ways opposed their Idolatry and Superstition.

Queen *Mary Comes to the Crown.*

The third Part.

In which you have a brief of all, or most of the Martyrs, who suffered for the Gospel, by the bloody tyrannie, Rage, and persecution of the Church of Rome, *in this Kingdom, under the Reign of Queen* Mary.

IT is not our part to give you the History of Queen *Marys* coming to the Crown, which was by blood, nor of her falsifying all her Oathes, promises, and declarations, before she obtained it, that she would not alter the Religion begun by her Father, and established by her brother, being reformed according to the Gospel rules, nor how soon she broke them, and reestablished the Papal Tyranny in this kingdom, after it had been abolished by the Kings aforesaid; but as we began, we shall as briefly as we can, and with all truth and sincerity, with plainness, and without flourishes of style give you an account of the Martyrs, and bloody persecutions, which fell upon all those who made profession of the Gospel, or dissented from the *Romish* superstition, in the Reign of this papistical Queen influenced by the Popes chief bloody Instruments, *Gardner* and *Bonner*, Bishops of *Winchester* and *London*.

London. Queen *Mary* began her reign 1553. & in the first year and begining of her Reign, she released all the *Popish* Bishops out of prison, and all those who professed the Reformation were put into prison, to a very great number, among whom was Archbishop *Cranmer*, Mr. *Bradford*, *Ridley*, *Rogers*, *Coverdal*, Bishop of *Exceter*, *Hooper*, Bishop of *Worcester*, Mr. *Vernon*, Mr. *Beacon*, Mr. *Latimer*, and several other eminent preachers, were all imprisoned for the Gospel: the Statutes of *Premunire* repealed; Altars and Masses set up, all people dissenting from the *Romish* Religion without distinction persecuted, for Judg *Hales* an upright Honest man, who, tho of a contrary Religion, had opposed the disinheriting Queen *Mary* for being a *Popish* successor to the endangering his Life, was cast into the *Marshalsea*, where with ill usage he grew desperat, and lost his senses, and when he was released thorow melancholly made himself away by drowning. The Lady *Jane Grey* and her Husband were beheaded, in the second year of her Reign, for tho they suffer'd as civil Criminals, being *Protestants* we only mention them, and it is observed that Judg *Morgan*, who gave sentence on this Lady, fell suddenly after mad, still crying out on the Lady *Jane* till he dyed: The Bishop of *Winchester* had likewise at the same time, a design of taking away the life of the Lady *Elizabeth*, but God preserv'd her for his Glory, and the comfort of his Church, frustrating all the wicked designs of her *Popish* Enemies.

Cranmer, Ridley *and* Latimer *Condemned*.

In the year 1554, the Archbishop *Cranmer*, Dr. *Ridly* Bishop of *London*, and the learned Mr. *Hugh Latimer*, were taken out of the Tower, and sent to *Oxford*, to dispute the poynts of their Religion there, which they did for several days with great learning and proof, but however they were on the 20th of *April* Condemned for Hereticks, and no members of the Church, for maintaining Heretical opinions. After sentence thus pronounced upon them, by the Commissioners, who sat at St. *Mary*'s, the Archbi-

shop

hop said; *From this your Judgment and sentence, I appeal to the just Judgment of God Almighty, trusting to be present with him in Heaven, for whose presence in the Altar I am thus Condemned.* Then said Dr. *Ridley*: *Altho I be not of your company, yet doubt I not, but my name is written in another place, whither this sentence will send us sooner than we should by the Course of Nature have come.* Then Mr. *Latimer* said: I *thank God most heartily, that he hath prolonged my Life to this end, that I may in this case glorifie God by that kind of Death.* Then Dr. *Weston* said to them, *If you goe to Heaven in this faith, then I will never come thither.* After their sentence these good men were separated one from another, and sent to several prisons. Tho these men were thus condemned, yet there were others who got the start of Martyrdom before them, and therefore we shall treat of them in their order, as they dyed, and first of all we shall briefly relate the Martyrdom of Mr. *John Rogers* vicar of St. *Pulchers*, and Reader of St. *Pauls* in *London*.

The Martyrdom of Mr. Rogers.

Mr. *John Rogers* a Martyr and servant of God, was brought up in the Universitie of *Cambridge*, where he profited much in humane Learning from which place he was called and chosen, by the Merchants Adventurers, to be their Chaplain to their Factory at *Antwerp* in *Brabant*, where he lived in great content, and with singular piety for many years, in which time he assisted Mr. *Tindale* and Mr. *Coverdale* in the translation of the Bible into *English*, and by the Conversation of these men he came to great knowledge of the Gospel; and perceiving the abominable errours, superstition and Idolatry of the Church of *Rome*, he utterly forsook it, and shook off the yoak of *Popery*. Therefore Marrying a Wife, by whom he had ten Children, he removed to *Wittenberg* in *Saxony*, where he increased in godly Learning and got the knowledge of the *Dutch* Tongue so perfectly, that a Congregation was committed to his charge, in which Ministry he diligently and faithfully served for many years, until such time that it pleased God, King *Edward* the 6th came to

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the Crown, and made the Reformation in *England* banishing popery thence; he then desiring to se his native Country, returned into *England*, & was b Bishop *Ridley*, Bishop of *London*, made one of th Prebends of St. *Pauls*, and was by the Dean an Chapter chosen Reader of the Divinity lesso there; in which capacity he continued till Quee *Mary* came to the Crown, banishing the Gospel an the true Religion, brought again the Popish Idolatr into the Land. After this Queen was come to *Lon don*, this Mr. *Rogers* being appointed to preach a *Pauls* Cross, he there openly maintained the Do ctrine of Christ, as it was here stablished unde K. *Edward*, exhorting the People to remain constan to the same: For which sermon he was immediat ly called to account, and tho he was at that time ac quitted by the Council, yet the Bishops thirsting a ter his blood, as soon as the Queen had put fort her Proclamation to prohibit preaching, he was a gain called before the Council, and his Doctrin found fault with, and he confined to his House But it was not long ere he was taken thence, an sent to *Newgate*, by the procurement of Bishop *Bon ner*: And on the 21 of *Jan.* 1555. he was examine upon certain Articles before the chancellor, whic was *Gardner* Bishop of *Winchester*. Where he mair tained, that the Church of *Rome* was not the *Ca* tholick Church, and that Christ, not the Pope, wa the Head of the Church. On the 28th an 29 day following of the same month, he was agai examined, concerning the real presence in the Sa crament, which he would not own. Then they ask ed him if he would come over to the Church o *Rome*, and submit himself, and receive th Queens mercy as others had done; but he refuse to deny his opinions, or to embrace that which h knew was antichristian. After they had thus bait ed this holy man for two daies, they condemne him upon these Articles: That he had said that th Catholick Church of *Rome* was the Church of Anti christ, and that in the Sacrament of the Altar ther was no Subsstantial, Real or Natural body of Christ

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After his condemnation was read they caused him to be degraded and then delivered him to the Sheriffs to be punished Mr. *Hooper* being at the same time condemned with him, they were both led by the Sheriff from St. *Mary Overies* in *Southwark*, where they were condemned to *Newgate*. Here he lay till the 4th of *February* being *Monday*, early in the Morning the Keepers wife of *Newgate*, came to him and finding him fast asleep could hardly wake him with Jogging, to tell him he must prepare himself that day to be burnt. Which Message he received cheerfully, and going to put on his cloaths I need not stand (said he) to fasten my points. He sent to Bishop *Bonner*, that he might see and speak with his wife; which was denyed him; Then they searched his chamber for his writings, but he had hid them in such an abscure place under the stairs, that they could not find them, but was after found by his wife, and one of his children, by Gods providence, where was his tryal, confession and answer to all his Articles, as they are set down at large by Mr. *Fox* in his Acts and Monuments, one of the Sheriffs named *Woodroof*, coming to have him out of *Newgate* to his execution in *Smithfield*, asked him if he would recant his abominable Doctrine, and evil opinion of the Sacrament of the Altar. But Mr. *Rogers* answered him and say'd. That which I have preached I will seal with my Blood. Then the Sheriff called him Heretick. That will be knowu says Mr. *Rogers* at the day of Judgment. But says the Sheriff, I will never pray for you: Then I will pray for you said the holy Martyr: Then he was led away on foot by the said sheriffs men towards *Smithfield*, he saying the *Psalm Miserere* by the way, all the people wonderfully rejoycing at his constancy, with great praise and thanks to God for the same. As he was going, his Wife met him in the way with 10 Children that could go, and one sucking at her Breast, but this sorrowful sight of his own flesh and blood could nothing move him, but he constantly and chearful proceeded to his *death*. A little before

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he came to the ſtake a pardon was brought him i
he would recant, but he utterly refuſed it: When
he came to the ſtake, he found there the Queens
Controller, and *Sr. Richard Southwell*, both the
Sheriffs and an infinite number of People to ſee
him burnt, He uſed not many words, for indeed
they would not permit him, only he exhorted the
People to remain in that faith and true Doctrine
which he before had taught, and they had learned,
and for the confirmation whereof, he was not only
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neſs, and cruelty, as had been ſhewed him, but alſo
moſt gladly to reſign up his Life, and to give his
fleſh to the conſuming fire, for the Teſtimony of the
ſame. Thus he took his death with great meekneſs
and wonderful patience, in the defence and quar-
rel of Chriſt's Goſpel. When fire was put to him, as
it were, waſhing and rubbing his hands in the midſt
of the flame, he cry'd out, *Lord receive my Spirit*, till
he was conſumed to Aſhes. He was the firſt Pro-
tomartyr in Queen *Maries* daies of all that bleſſed
company of ſufferers, and gave the firſt adventure
upon the fire.

The Martyrdom of Mr Saunders *at* Coventry.

The next that we ſhall mention, who much
about the ſame time ſuffered by fire, for the Goſpel
was Mr. *Lawrence Saunders*, who was burnt at
Coventry, on the 8th of *february* 1555. This man
was born of good parents, his mother being a Gent-
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Eaton Colledg, & from thence ſent to *Kings* Colledg
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ſtill continued his Studies, finding an averſion in
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e a Minister of Gods word, which he ardently de-
red. He lived a very strict and Godly life, much
ercised in prayer, and thus continued till he was
aster of Arts, and a long time after. In the be-
nning of King *Edwards* Reign, when the Gospel
as restored, he began to preach, and was so well
ked of, that he was appoynted to read the Divinity
cture at the Colledg of *Fotheringha*. He married
wife about that time, and after the Colledg was
solved he was placed to be Reader in the Minster
Litchfeild, from thence he was beneficed in *Lei-*
cestershire, at a place called *Church Laungton*, where
resided, kept a liberal House, and taught Gods
rd diligently. From thence he was called to
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Realm, tho adviſed to it by his Friends. And it was not long after, that preaching at his cure in *London*, he was apprehended by the order of Biſhop *Bonner*, and carried out of the Church, and brought before him, where the Biſhop accuſed him of Treaſon and Hereſie; to which *Mr. Saunders* anſwered with much ſobriety, endeavouring to prove he had done nothing againſt the Laws, or ſpoke contrary to the Doctrine of Chriſt and his Apoſtles. After much talk, the Biſhop bid him to write down his mind concerning Tranſubſtantiation, or the Real preſence in the Sacrament. Mr. *Saunders* perceived that *Bonner* ſought his Life, *my Lord* ſaid he, *you ſeek Blood, and you ſhall have it: I pray God, that you may be baptized in it, that you may hereafter loath blood ſucking, and become a better man.* And upon this he wrote his mind boldly, not fearing what they could doe, being willing to ſeal to the Teſtimony of the Goſpel with his Death. From him he was ſent to the Chancellor *Gardner*, who after Examination before him (being ſecretly nipped by Mr. *Saunders* anſwers, for that he had in the days of King *Henry* the 8th written a book treating of true obedience, in which he openly declared the Princeſs *Mary* to be illegitimate) ſent him to priſon, from whence he was had before the Council, and after ſeveral examinations he was condemned; after which Mr. *Saunders* at his goeing away ſaid, *that he did preach ſincerely the word in its purity, and that he now was forbidden by them to do it, with his mouth yet he doubted not, but that his blood would do the ſame.* He was ſent to priſon, where he continued a year and 3 months, in which time one that was his Bedfellow declared, that he had often heard Mr. *Saunders* ſay, that he felt the power of God upon him wonderfully comforting him inſomuch, that not only his Spirit, but his Body alſo received a taſt of the Communion of Saints, whilſt he felt ſweet and pleaſant refreſhing, flow thorow every part and member thereof, from the heart, ebbing and flowing like a tide of ſweet and Spiritual flame thorow his whole body. But ſuch was their cruelty

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hat in all this time, by the Biſhops order, they ould not ſuffer his Wife to come to ſee him; ſhe veral times attempted it; but one day intreat- g the Keeper with her young Child in her Arms, e Keeper took the Child and carried him (being Boy) to his father, which rejoyced the Heart of Mr. *aunders*, who ſaid, *what man would not lay his Life own before he would make ſuch a fine Child a Baſtard, nd its Mother a Whore, as I muſt if I embrace the* eligion of *Rome* ? At laſt *Bonner* came to the riſon where he was, and degraded him, and en delivered him over to the Secular Power, fter he was Excommunicated) to be burnt for Heretick. The Sheriff of *London* took him, d carried him to the Counter in *Bread-ſtreet*, s own Pariſh, but he ſtayed not long there, ecauſe an order was ſigned for his burning in *oventry*, to which place he was carried, and put to the Common Goal where he ſpent the night in rayers, and the next day being the 8th of *February*, e was led to execution in the Park without the ity, going in an old Gown, and a ſhirt, bare foot- d, falling often flat on his face, and praying to mſelf. When he came to the Stake, a pardon was fer'd him, if he would recant, but he refuſed it ying, *it is not I, nor my fellow Preachers, that hurt e Queen, or the Realm, but ſuch as you (ſpeaking to e officers) who reſiſt Gods holy word, and I ſhall never oke the Truth of what I have taught, and openly aintained.* Upon that they cryed out, away with m to the fire; to which he went with a chearfull ountenance, nothing daunted, and coming to the ake Kiſſed it, Crying, *Welcome Life: Welcome the oſs of* Chriſt. After they had chained him faſt, they t fire to the fewell, which being green ſmothered d would not burn clearly, ſo that they put this ly Martyr to intollerable pain, which he yet ſtained with admirable patience, till he fell a- ep in the Lord, at laſt, in the midſt of the fire.

The Martyrdom of Biſhop Hooper.

The next moſt godly Martyr, who ſuffered for

the Gospel of Christ, by the cruel and bloody Papists was that most Reverend and Holy Bishop both *Glocester* and *Worcester*, and who was burnt *Glocester Feb.* 9th 1555. This man was bred a Student in the University of *Oxford*, where he led pious and sober Life, and was a good Schollar, in the time of persecution in King *Hen.* 8th days was forced to leave the University and to become Steward to Sr. *Thomas Arundel*, but Sr. *Thomas* being a Papist, tho he loved Mr. *Hooper* yet lookin on him as an Heretick he would not keep him, sent him privately to the Bishop of *Wincheſter* that he might Convert him: but the Bishop not being able to answer Mr. *Hoopers* solid Arguments sent him back to his Master, but intending to do him mischief, he being a Constant persecutor of all good People: but Mr. *Hooper* having notice of it, left Sr. *Tho. Arundels* House and service and got over sea to *Paris*, where he stayed not long, before he returned for *England* and was retained by one Mr. *St. Lowe*, but he was not long there before notice was given of him, and he was fain to disguise himself and fly over to *Ireland*, from whence he went to *France*, and thorow *France* into *Germany* where he remained, both at *Basil* and at *Zurick* in the company of several *Protestant* Ministers, who were great friends to him, and where he Married a wife who was a *Burgundian*. Here he stayed till the Reign of the pious King *Ed.* 6th, when desirous to see his native Country, he took leave of his friends and among the rest the famous Mr. *Bullinger* who at parting desired him not to forget them when in prosperity in his own Land, tho he should be made a Bishop; to whom Mr. *Hooper* prophetically replyed that he would constantly write to them, tho that he should not be able to write them the last news of his death, for that, where he should take most pains he should be burned to Ashes; but that you will hear of me (said he) tho I shall not be able to write it to you. After he was returned to *England*, he preached constantly, once and more

mes twice a day, being much beloved and follow-
d: He had a grave and austere look, eloquent of
ngue, Constant in his teaching, not altered by any
romotion, nothing could corrupt him, pure of life,
nd unspotted of reputation, of unblemish'd man-
ers, of great patience, sparing in diet, yet liberal
n his house keeping. At last he was called to preach
efore the King, who liked him so well, that he made
im Bishop of *Glocester*, and afterwards of *Worcester*,
oth which Bishopricks he held at one time. It is
bserved that when he was made a Bishop, he took
or his Arms, or else it was prophetically given
im by the *Heralds*, A Lamb in a fiery Bush, and
he sun beams descending from heaven upon the
amb, which was an Hierogliphic of his suffering
y fire, which afterwards came to pass. He continu-
d in his Diocess of *Glocester* till after the Death
f King *Edward*, and that Q. *Mary* came to the
rown, when being sent for up to *London* by the
Queens order, his friends Counselled him to fly, but
e refused it saying, tho he formerly did so, when he
ad no charge, yet now being called to be a shepherd
f souls, it became not a Bishop to fly from his flock,
nd tho he knew the danger of staying, yet he
ould willingly seal to that Doctrin he had taught,
ith his Blood. Being come to *London* he was had
nto examination by the Council, where his Marriage
as urged against him, which he maintained to be
awful by the Law of God. Then they examined him
pon the 6 Articles, especially that of the real
resence in the Sacrament, which he denyed, and
hewed his Arguments for his opinion, according
o the holy Writ: alledging this Text, *Quem
portet cœlum*, &c. Whom the Heavens shall con-
ain until the Restauration of all things. But this did
ot satisfie, he had several disputes with the Bishops
nd Doctors upon this point, and was several times
xamined before them, keeping him in prison almost
8 months. He was kept in the *Fleet* so strictly,
hat none of his friends were suffered to come to
im, and the more to torment him *Babington* the

then Warden, put him into a room over the Com
mon ſhore, which ſtunk like Carion, gave him t
Sciatica, and other diſeaſes, where he had nothi
to lye on but a pad of Straw, and an old Cover
to throw over him, and when the Warden was to
by ſome of the Warders, that they thought
would dye, he groaned ſo much; let him dye (ſa
he) if he will, there will be a good riddance of hi
and ſo Commanded the doors to be kept faſt lock
upon him. At laſt after many Conferences and E
aminations, ſeeing they could not bring him over
them, Articles being exhibited againſt him, he w
at laſt Condemned, and delivered over to the Sheri
he being firſt deprived of his Biſhopricks, and a
ter he had been ſome time in *Newgate*, Biſhop *Bo*
ner with his Aſſiſtants came and formally degrade
him. After which an order was granted for t
writ *de Comburendo*, &c. and that he ſhould be bur
at *Glouceſter*, which did not a little rejoyce th
good man, that he ſhould die in his own Dioce
and there confirm the Doctrine he had taugh
with his blood. On the 5th of *Febuary* early in t
morning, he was delivered to ſome of the Que
Guards, who conducted him on horſeback to *Glo*
ceſter, and delivered him to the Sheriffs there,
order to his Execution the next Day; the Lo
Chandois and ſeveral others, being made Comm
ſioners for that purpoſe. That night before h
death, he went to bed early, and having had
firſt ſleep, which was ſound, he ſpent the reſt
prayer, having deſired of the Sheriffs that he mig
not be diſturbed by any, till they came to have hi
away, which was granted, and about 8 of the Clo
the next morning, with a great Guard they fetch
this good man to carry him to his burning, to whi
he walked on foot, in a borrowed Gown, mult
tudes of people bewailing him, crying, and wrin
ing their hands. But he exhorted them to patienc
and told them he came not to dye as a Traytor, b
becauſe he would not account that Hereſie an
falſe Doctrine, which he preached to them whe

he was their Pastor. He look'd very chearfully, as
e went, and more ruddy than usually, but he was
Commanded not to speak to the people; so they
top'd his mouth, which he was fain to submit to,
ho it grieved him to see the people weep so bitter-
y, but lifting his eyes to heaven, he prayed to him-
elf when he came to the Stake, and the preparation
was made for him, near unto the great Elme, near
he Colledg of Priests, where he used to preach to
he people, he kneeled down, beckning to several
hat he knew, to hearken to his prayers, but the
Officers did all they could to keep the people at a di-
tance, that they might not hear him. In the midst of
his prayer, a Box was brought and lay'd before him,
n which they said was his pardon, if he would re-
tant, at which he cryed out, if you Love my soul
away with it, if you love my soul away with it:
desiring them not to interrupt his prayers. Then
aid the L. *Chandois* seeing there is no remedy, dis-
patch him quickly. At which the good man speak-
ing to the Sheriffs, told them, all the favour he desired
of them was, that he might make an end of his pra-
yers, and that he might have a quick fire. His pra-
yers being finished he pulled off his Gown, and gave
t to the Sheriffs to be delivered to him that lent it,
and stripping himself to his doublet & breeches, he
thought to be burned in them, but the Sheriffs made
him strip all off to his shirt, which he submitted to,
and taking a poynt from his Hose he trussed up his
Shirt between his leggs where they caused about a
pound of Gunpowder in a bagg to be placed, and as
much under either Arm: then they brought Iron
hoops to put about his leggs, neck, and middle, but
he refused them, saying that he knew God would
give him strength to indure the torment of the fire
without them; yet at last he was perswaded to suf-
fer one about his middle, & his belly being swell'd
and big by lying in prison, it pinch'd him much.
After he was placed, he look'd about and saw the
people round him bitterly weeping, but not being
suffered to speak to them, he lifted up his eyes to-

wards Heaven and prayed to himself. After he had done, the executioner came to ask him forgiveness, to whom he said he knew not that he had ever offended him; to whom he replyed: I am appoynted to set fire to you; to which said Mr. *Hooper* thou dost nothing offend me, God forgive thee thy sins and do thy office. Then the reeds being put about him, he took them in his Arms and Kissed them, giving order how they should be placed: presently fire was ordered to be put to him, but by reason the faggots were green and also very few, they put this holy man to intollerable torments, and the wind being also strong, blew the flame from him so that he was only scorched by the fire. Then they fetch'd some dry faggots and made a new fire, but all the reeds being gone, they burnt his neither parts, and never reach'd his upper parts, only scorch'd and Shriffled his Skin, and burnt his hair. All which time this holy Martyr was heard to pray as one without pain, O *Jesus* the son of *David* have mercy upon me, and receive my soul: After this second fire was spent, he wiped his eyes with his hands, and beholding the People he said with an indifferent loud voyce. *For God's Love good People let me have more fire*, and all the while his neither parts were burning. Then they made a 3d fire more extream than the other, & then the bladders of Gunpowder broke, which did not much good, by reason the wind was so Violent; then he prayed with a loud voyce; *Lord Jesus have mercy upon me, Lord Jesus receive my Spirit*: these were the last words he was heard to speak; but when his lipps and mouth were black as a Coal, and his tongue swelled, they were perceived to move till his lips were quite burnt away. Then he knocked his breast with his hands till one of his Arms fell off, and then he knocked it still with the other whilst water, fat and blood fryed out at his fingers ends: at last they renewed the fire when bending his body over the hoop of Iron he yeilded up his Spirit.

On the same day that this last mentioned holy Martyr

Martyr suffered at *Glocester*, Dr. *Rowland Taylor* the Constant Martyr of Jesus Christ in the behalf of his Gospel was burnt at *Hadley* in *Suffolk*, where he had been the Parson all the Reign of King *Edward* the 6th and upon the bringing in of Popery under Queen *Mary* he was disturbed at his own Church, thrust out, and Popish Mass Celebrated before his Face; but he endeavouring all he could to hinder it, complaint being made to *Gardner* Chancellor and Bishop of *Winchester*, he sent for Dr. *Taylor* by his Letters missive to come before him at *London*, which he readily obey'd: But his friends knowing the Cruelty of that persecutor, advised him to fly and save his Life but he utterly refused it saying: "Tho he "knew they had neither Justice or Equity on their "side, and that he looked for nothing at his *Popish* "Adversaries hands but Imprisonment or Cruel "death, yet since he knew his cause to be good, "and Righteous, and Truth upon his side, he "would not flinch, but appear, and be willing "to dye in so good a cause, for that he was satisfied in his Conscience, that the Doctrine of the "Church of *Rome* led them to Idolatry, Superstition, Errors, Hypocrisy, and Lies. After he came to *London*, He was examined before the cruel Chancellor, who called him Knave, Villain, Fool, and such like unchristian expressions (for which the Doctor humbly reproved him) and seeing he could not make him turn to his Idolatry, he sent him prisoner to the Kings Bench, where he lay almost two years. At his going away from the Bishop, he kneeled down on the floor, and lifting up both his hands with a "loud voyce he say'd: From the Tyranny of the "Bishop of *Rome*, and all his detestable errors, "Idolatries, and abominations, Good Lord deliver "us. When in prison, he so preached to the rest of the prisoners there, and used such godly exhortations and discourses, leading also so strict and holy a life, that he wrought upon many and converted them from their Superstitious errors. He was also

very

very Charitable while he had it, relieving others, tho he had a Wife and 9 Children: but they ſoon deprived him of his benefice, ſo that he had nothing to ſupport him, but the charity of good people, which with Gods providence he found ſufficient. Several examinations he had before the Biſhops, where he ſtrenuouſly maintained his poſitions, for the Clergies Marriage, and againſt the Corporeal preſence of Chriſt in the Sacrament, but at laſt, they overcame him, with their Temporal Weapon, perſecuting power, backt by Statute Law, and by it they Condemned him, with Mr. *Bradford* and others to death, as Hereticks to be burnt alive. After this ſentence he was degraded, by Biſhop *Bonner* in priſon, and they were compelled by main force to put on their Popiſh Trinkets upon his back, he refuſeing to do it himſelf, and after they had notch'd his Hair and pair'd orſcrap'd his fingers ends, and with all their foppiſh Ceremonies ſtript him of his Popiſh habiliments, when the Biſhop ſhould have ſtruck him on the Breaſt with his ſtaff, ſeeing the ſturdineſs of the Doctor, who was a portly bigg man, *Bonner* was afraid, and omitted that laſt Ceremony, leſt the Dr. ſhould have ſtruck him again. The next day after this his degradation, which is like the laſt unction for the burial, at two of the Clock in the morning the Sheriffs took him and delivered him to his Guards, who were to Conduct him to *Hadley* to be burnt there, at which he rejoyced being willing to ſeal the Doctrine he had there preached with his blood. His Wife fearing they would have him away by night (for they feared daylight and the people) ſhe watched all night with two Children in the Porch of St. *Buttolphs* Church near *Algate*, which way ſhe knew he muſt paſs, and about 3 of the Clock it being very dark ſhe heard the noiſe of the guard, at which ſhe ran out to her husband, where was ſuch a moaning and pathetic greeting, or rather ſeparation, that the Sheriffs wept, but forced her to depart and led him to

to the sign of the Woolsack, where he was put on horseback with a hood over his face, a place made for his Eyes to look out at, and a slit for his Mouth that he might breath; After this manner they carried him along that he might not be known; all which he patiently suffered. When he was come to *Suffolk* many of the Gentry and Justices of the peace met him, of his friends and acquaintance, all endeavouring to perswade him to save his Life, by Recantation, offering him not only pardon for his Life, but great promotions, even a Bishoprick. But this good and constant professor of the Gospel, strengthned by Gods holy Spirit, refused all those Temptations; coming to *Hadley* he rode thorow the Town, where the poor people were assembled with grievous Moans and Tears, Kneeling down and with lifted up hands, prayed to God to strengthen him, to whom he sayd (That he had preached to them Gods Word & the Truth, and that he was now come to seal it with his blood. But the Officers reproved the people and kept them off; when that they came against the Alms houses, what mony he had left, he put it into a glove and flung it to them, having no more need of money now, for they led him straight to the place of his execution without the Town on a Common. The Council and Bishops had threatned to cut off his Tongue unless he would promise not to say any thing to the people, of which promise the Sheriffs now put him in mind, telling him, it was not permitted him to talk, so afraid were they to hear the Truth. When he alighted from his Horse, he tore his hood from his head, and said, I *thank God I am now even at home*. And when the people beheld his notched crown, and his reverend white beard disfigured, they fell into a grievous weeping and lamentation crying out, God *save thee good* Dr. *Taylor. Jesus Christ strengthen* thee *and help thee, the Holy Ghost Comfort thee*, with such like godly wishes. He would fain have spoken to the people, but the Yeomen of the Guard would not permit him, for assoon

as

as he, opened his mouth, one of them ran a tipſtaff into it; when he was come to the place he ſat him down and cauſed one to pull off his Boots, then he ſtript himſelf of his Cloths to his ſhirt, which done, he ſtood up and with a loud voyce ſaid, *Good People, I have taught you nothing but God's holy word, and what I have taken out of the bleſſed and ſacred Scriptures the Bible*, and I am *come hither this day to ſeal it with my Blood.* With that one of the Guard Struck him over the Head with a ſtick, and cry'd, is this the keeping your word you Heretick? Then ſeeing he could not be ſuffered to ſpeak, he kneeled down and prayed, they Keeping off the people that they might not hear him, threatning ſuch who preſſed near, to trample them under their horſes feet, when he had done he went to the Stake and Kiſſed it, and placed himſelf in a pitch'd barrel they had prepared for him, they then bound him with chains, and ſeveral of the people being commanded to put up the fagots about him refuſed, tho threatned with Impriſonment, and they could ſcarcely find any to do it, he was ſo beloved; but one took a faggot and flung at him, which broke his head, ſo that the blood ran down his face; O friend, ſaid the Doctor, I have harm enough, what needed that? After that he ſaid the Pſalm *miſerere* in *Engliſh*, upon which the Sheriff ſtruck him o're the mouth with a ſtick, ſaying, you *knave ſpeak Latin or I will make thee.* At laſt they ſet fire to him, and the Dr. holding up both his hands called upon God and ſaid, merciful Father of Heaven, for Jeſus Chriſt my Saviours ſake receive my ſoul into thy hands, and ſo he ſtood ſtill without either crying or moving in the midſt of the flame with his hands folded together till one with an halbert ſtruck him on the head and beat out his Brains, and then his Body fell into the fire. This was the end of this moſt bleſſed Martyr.

The Cruel Handling of Tho. Tomkins.

On the 8th of *February*, 1555, there were no leſs than 6 perſons condemned to be burnt at one time their names were *Pigot*, *Knight*, *Haukes*, *Lawrence*, *Hunter*,

Hunter, & *Tomkins*; this last was burnt in *Smithfield* on the 16th day of *March* following. He was a Weaver by trade, and dwelt in *Shoreditch*, of a godly and upright life, just in his dealings, very Charitable to the poor, Constant in prayer, without which he never would begin his work. This man was accused among others for an Heretick, & had before Bishop *Bonner* at *Fulham*, where he kept him half a year in prison, during which time, they often had him to examination, and seeing he was but an ignorant man, yet so conversant in the holy Scriptures, and so well able to maintain his opinions, the Bishop grew inraged against him, and when he could not overcome him by arguments, he buffeted him on the face, and pluck'd off part of his beard, and then, as he said, that he might look more Catholick, he caused his Barber to shave him, and made him work every day to make his Hay: but one day above the rest several tyrannical Priests like himself, being together they sent for this *Tomkins* to hear him dispute, and after a while, to try his constancy, *Bonner* took him by the hand, and holding it over a wax taper which stood burning upon the Table, held it so long, till the sinews shrunk, and the water and blood spirted out of the flesh into their faces; he all the while shewing no sign of pain or hurt, for as he professed afterwards that he was so rapt and carried forth in his Spirit, that he felt no pain. But this did not serve his turn, for this bloody Butcher of Gods Sts. not content with this punishment, caused him to be wholly consumed to Ashes in *Smithfield* on the day aforesaid, where he sealed his Faith with a Cruel death, which he bore with admirable constancy, to the glory of Gods holy name, and the confirmation of the Weak.

William Hunter *Martyr'd at* Burntwood.

On the 26th of the same month, was burnt at *Burntwood* in *Essex William Hunter*, who was a youth of not above 19 years of Age, and was an Apprentise in *London*, to a Silkweaver, & being commanded to goe to mass and to receive the Sacrament, his Conscience

Conſcience not permitting him, he refuſed, for which he was threatned to be lay'd hold on, and his Mr. fearing he ſhould bring him into trouble, ſent him away to his Father, who dwelt, at *Burntwood* in *Eſſex*, where he continued about ſix weeks, when one day reading in the *Engliſh* Bible, which he found in the Church, the Vicar and one more, called him heretick but he diſputed with them after ſuch a manner, that they could ſay nothing againſt him, but they went and complained to the Juſtice of Peace, who ſent for *Will.* but he having ſome notice of it fled, and hid himſelf, upon which the Juſtice ſent for his Father, and threatned to ſend him to priſon, unleſs he would find out his ſon; at which the old man was much troubled, yet promiſed to look about as he did, tho not with any intent to diſcover him if he had known where he had been: but the good ſon hearing that his Father was like to be brought into trouble for him, came from the place where he was hid to his Father; and tho he would have perſwaded him to the Contrary, he would not leave him but went home with him; where he was no ſooner come, but he was taken by the Conſtable and carried before one Juſtice *Brown*, who would needs diſpute with this youth concerning the real preſence in the Sacrament; but *Will. Hunter* being too hard for him, he flung away the Bible in a Rage, and ſent him up to Biſhop *Bonner*, who alſo argued the caſe with him but finding that he could not prevail upon him, he put him into the Stocks in his Gate-houſe, where he continued 2 days and 2 nights without any thing but a Cruſt of Bread and a Cup of water, which he would not touch. After this the Biſhop ſent for him again, and finding him ſtill in the ſame mind, refuſeing to deny his Faith, he ſent him to the priſon where the Convict were kept, and cauſed him to be loaden with as many irons as he could bear. There he lay near three quarters of a year, having only a halfpeny a day, of the Biſhop, for bread and drink. In which time he had been 4 or 5 times before the Biſhop, ſometimes threatning him with

with burning, at other times flattering him and offering him perferment, as to make him a Freeman, and to give him 40 *l.* to ſet up his trade, or elſe he would make him his Steward, finding him a witty young man; But he anſwered that unleſs he could convince his Conſcience by the Scriptures, he could not turn from his Faith and from God, for the Love of the World, for that he accounted all worldly things but loſs and dung in reſpect of the Love of Chriſt. After this he was Condemned and ſent to *Newgate*, and thence to *Burntwood* to be Martyred. Thither he was carried, and received by the Sheriffs, he ſhewing an Admirable Conſtancy. His father and mother being of the ſame faith, tho tender of him, rejoyced to ſee his undaunted Conſtancy, he being ſo young a man his mother ſaying, ſhe was heartily glad that ſhe was ſo happy, as to bear ſuch a child who could find in his heart to loſe his life ſo willingly for Chriſts name ſake. Ah mother (ſaid *William*) for the little pain I am like to ſuffer, *Chriſt* hath promiſed me a Crown of Joy. You may be glad of that; then his mother kneeling on her knees ſaid, I pray God to ſtrengthen thee to the End, for I think thee as well beſtow'd as any child that I ever bare. The night before he was burnt, he ſaw every thing in his dream that hapned the next day and related it when he awaked, to his fellow priſoner, who was alſo burnt not long after in another place, which we ſhall mention, and every Circumſtance of it was fulfilled: when he came to the place of execution according to his dream, the Queens pardon was offer'd if he would recant, but he refuſed it, but goeing to the Stake ſtood upright againſt it, to which they bound him; and whilſt they were placing the faggots about him, he deſired the People to pray from him ſo long as they ſaw he was alive, and deſired they would quickly diſpatch him. Then the Juſtice ſaid that he would pray no more for him than for a Dog. Then ſaid *William* I pray God, Mr. *Brown*, this my death be not laid to your charge, in the laſt day: however I forgive you.

I ask no forgiveneſs of you reply'd the Juſtice, If God do not forgive you (ſaid *William*) my blood will be required at your hands. Then being ready to put fire to him he cryed, O *ſon of God ſhine upon me*; and it was obſerved upon thoſe words, it being a dark and cloudy morning, the ſun immediately ſhined forth, and ſo full on his face that he was forced to turn his head another way; at which the people muſed. Then taking up a faggot of broom in his Arms, a Prieſt who he had ſeen in his dream came to him, with a Popiſh book to perſwade him to recant, to whom he uſed the ſame words as he had done in his dream, *Away thou falſe Prophet, beware of them good people, and come from their wicked Abominations*, leſt *you be partakers of* their *plagues*. Then quoth the Prieſt, look *how thou burneſt here*, ſo ſhalt *thou burn in Hell. Thou lyeſt thou falſe Prophet*, (ſaid *William*) *away thou falſe Prophet, away*; fire being then put to him he lifted up his hands towards Heaven and ſaid, *Lord, Lord, Lord, receive my Spirit* then caſting down his head into the flame, Smother and Smoke, he yeilded up his life, for the Truth, ſealing it with his Blood, to the praiſe of God.

Two Gentlemen of Eſſex *Martyr'd.*

The very ſame day, that this laſt holy Martyr ſuffered, Mr. *Higbad* and Mr. *Caſton*, both Gentlemen of good repute in *Eſſex*, ſuffered likewiſe in ſeveral places. They were both of them true ſervants of God, and profeſſors of the Goſpel, for which they had been clapt up into *Colcheſter* Goal, and Biſhop *Bonner* coming thither, had them to examination, but ſeeing he could not reclaim them he cauſed them to be carried to *London*, where he kept them in ſtrait priſon, till they were brought to their publick examination at the Conſiſtory of St. *Pauls*, where ſeveral Articles were exhibited againſt them: and to which they ſeverally put in their Anſwers, but in fine, not Truth but power prevailed, for when the Biſhops ſaw they could not bend them to their minds, they made uſe of the Temporal Sword, or rather fire to cut them off;

For

For they condemned them to death, and delivered them to the Sheriffs of *London*, who carried them to *Newgate*, and after they had been there 14 days they were carried without *Algate*, and delivered to the Sheriffs of the County of *Eſſex*, Who cauſed them to be bound & carried away in a Cart, to the places of their habitations; where they were to ſuffer, the one to *Hornden* on the Hill, the other to *Rayly*, where on the ſaid 26 day of *March*, they did moſt conſtantly ſeal their Faith, by ſhedding of their blood, by moſt cruel fire, to the Glory of God, and to the great ſtrengthning of the godly.

Becauſe we intend this Book for a Manual or ſmall pocket book and of eaſy price, that every one may be able without great hurt to themſelves to purchaſe it, we are forced to be very brief in the ſequel, & as it were juſt to name them to you, for indeed there was let forth ſuch a glut of Innocent blood being above 300 Martyrs beſides ſuch as dyed privately in Priſons, not made known or remarqu'd, that we are not able to give you the full relation of them all, in this narrow compaſs, which we have allotted to our ſelves: But what is moſt moving and worthy obſervation, ſhall not be omitted; ſo that you have *magnum in parvo*, a great Volume in a little Book.

Three more burnt in Eſſex, *and* B. Farrar *in* Wales.

William Pigot, *Stephen Knight*, and *John Laurence*, had been condemned as we told you before, and now upon the 28th day of *March Pigot* was burnt at *Braintree*, & *Knight* at *Maldon* in *Eſſex*. *Lawrence* having been a Prieſt, was firſt degraded by *Bonner*, and then ſent to *Colcheſter*, where on the 29th of the aforeſaid Month, not being able to go or ſtand, by reaſon his leggs had been ſo worn with heavy Irons in priſon, and his body weakned he was carried to the fire in a chair, & ſo ſitting ſhewing great conſtancy, was conſumed to Aſhes. When he was in the flames a great many young Children, that could but juſt ſpeak and run about, came near and cryed, *Lord, ſtrengthen thy ſervant, and Keep thy promiſe*: *Lord ſtrengthen thy*

servant, and Keep thy promise; Which being rare, was no small Manifestation of the Glory of God. For out of the Mouths of Babes and sucklings will he be glorified.

On the 30th of the same Month, *Robert Farrar* Bishop of St. *Davids* in *Wales*, that worthy and constant Martyr, suffered at *Caermarthen*, in the place, on the South side of the Market Cross: Where he most constantly, in the behalf of the Gospel, sustained the torments of the Fire. He had been cited to *London* by *Gardner*, had before the Council, and after several examinations and disputes, not being by any means to be wrought upon to deny the doctrine of the Gospel, which he had taught, he was sent down into *Wales*, where by certain Commissioners constituted for that purpose he was condemned and then degraded, and lastly as we have said, executed. Before he went to suffer, one of his friends much bewailing him, in that he must suffer so painful a death as that of Fire seems to be, this constant Martyr and Bishop said to him, That if he saw him once to stir in the pains of his burning, he should then give no credit to his Doctrine. And as he said, so he performed, for he stood so patiently in the midst of the Flame, never crying or stirring, but holding up his hands till burned to stumps, and till one with a Staff stroke him on the head, and beat him down into the fire where he was consumed to ashes.

Rawlins *White burnt at* Cardiff.

In the same month one *Rawlins white* was burned at Cardiff, the chief Town of *Clamorgan Shire* in *Wales*. This *Rawlins* was by profession a Fisherman belonging to *Cardiff*, a very good and pious man, tho ignorant in Letters, but breeding his son at School, he caused him every night to read to him out of the Scriptures in *English*, to his great comfort and instruction, which continued all the time of King *Edward*. But when Idolatry and the *Romish* Superstition came in, for this (he still continuing the same) he was threatned, and at last sent for by the Bishop of *Landaff*, upon which some of his Friends knowing the Danger, advised him to fly, but he told them *he had learnt a better*

*Lesson, for should he presume to deny his Master Christ, Christ would
t the last day deny and Condemn him,* and therefore said he *I
ill by his Grace, bear witness of him before Men, that I may
nd him in everlasting Life.* The Bishop having examined
im and finding him resolute in his opinions, sent him to
rison where he was kept an whole year, but at first not
strictly but he mought have got away if he would. Af-
r which the Bishop sending for him asked him if he had
anged his mind? To whom he stoutly replyed; *Rawlins*
ou left me Sir, and *Rawlins* you find me, and by God's
race *Rawlins* I will Continue. After this he was put in a
ry vile, loathsom, dark prison or dungeon, in the Tow
lled *Cockmarell:* where however he most chearfully pas-
d away his time in prayer and singing of Psalms. Being
ondemned by the Bishop and the writ *de Comburendo*, &c.
ing procured, he had notice given him over night, to
epare himself for Death the next day: upon which he sent
his wife for his Wedding Garment, which it seems was
arge white shirt he had kept to be shrouded in, and now
s resolved to be burnt in it: with great grief and many
ars his wife obey'd him, and not being permitted to
me at him, she and her children met him the next day,
he was going to the Stake, which sight moved the old
n seeing their bitter weeping, insomuch that Stopping a
ile, his tears gushed forth and ran down his cheeks and
ite beard, for he was above threescore years of age. At
t as it were coming to himself and striking his Breast
Cry'd out: *Ah, flesh, stayest thou me? wouldst thou fain
ail? But do thou what thou canst by Gods Grace thou
t not have the Victory. When* he came near the Stake
fell flat on his face to the ground, Kissing it, and after
arose, finding some of the Earth Sticking to his nose he
l, *Earth unto earth and dust unto dust, thou art my Mother and
o thee I must return.* It was observed that his very nature
med to be changed, for whereas before he used to go
pping through labour and age, & had a dull & melancholy
Countenance, that now he went bolt upright, and look-
brisk and chearful, to the great amazement of the be-
lders. After he had set himself against the Stake in his
t, as the Smith was Knocking in the staples of the chain
he Stake, *Friend* (said he) *Knock it fast, for perhaps the*

flesh may be weak and may strive for it self: but God of his gre mercy give me patience to abide the extremity. After that, whe they placed the reeds and faggots about him, he was buſie as the reſt, and ſeem'd leſs concerned, putting an ordering them about him for his beſt advantage of bein ſoon diſpatch'd. They had a Prieſt there, who undertoo to preach or ſpeak to the People, but when he came t ſpeak of Chriſts bodily preſence in the Sacrament *Ra* oppoſed him, and put him to ſilence, upon which ſo cryed out, put fire to him, put fire to him, which being do there was a great and ſudden flame, in which he ſtood ru bing and bathing his hands, till, his ſinews crackt witho any ſhew of pain, and then wiping his face with his flam ing hands, at laſt he cryed out, *Lord receive my ſoul, O L receive my Spirit*; which he continued, till his mouth w burnt, and that his Body falling over the Chain, he w wholly conſumed to Aſhes. And this was the end of th godly old man, for the Teſtimony of Chriſt, and his Go pel, and for which, according to his Faith, without a doubt, he is rewarded with a Crown of everlaſting Life.

George Marſh *burnt at* Cheſter.

The next that we ſhall mention is the Martyrdom *George Marſh*, who was burnt at *Cheſter*, by the Biſhop the *Dr. Coates*. He was a *Lancaſhire* man bred a Farmer, marri and had children, yet afterwards he went to *Cambridge*, f to his Studies, and at laſt took orders, and was a Curate the time of King *Edward* the 6th, but in Queen *Maries* da being detected, he was ſent for by the Biſhop, and be in ſome perplexity in his mind, whether he ſhould fly no, ſome of his friends ſent him word, that he ſhould ſt and boldly Confeſs *Jeſus Chriſt*, upon which having h himſelf, he went and delivered himſelf up to thoſe w ſought him, who carried him to the Biſhop, where he ſo wi ly anſwered to all their objections, that they could not fi matter to take away his Life: yet the Biſhop ſent him priſon in his own houſe, where he kept him 4 Mont not ſuffering any of his friends to come near him, or give him any relief, and where he ſuffer'd great ha ſhips; the Porter was commanded to take notice of a that came but to enquire after him, and to give th names to the Biſhop, ſo that many were afraid of be

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rought into trouble for asking after him. From the Biſhop he was had before the Earl of *Darby* who examined him, after which perceiving he was not able to bring him to his bent, he committed him to another priſon, being a cold windy ſtone houſe, without bed to lye on, only a few Canvas lent Cloathes, where he continued in this manner for ome time, ſeeing no man but the keeper, who brought him meat and drink. After this he was again examin'd before he ſaid Earl, yet Mr. *Marſh* very prudently and warily answered their intrapping queſtions concerning the Sacrament; ſaying, he believed Chriſt preſent in the Sacrament, which ſo inraged them ſeeing he would give no other anſwer, that they ſent him to *Lancaſter* Goal, where he was put among the Felons, and 3 times cauſed to hold up his hand at the bar, with bolts upon his Leggs tho they had nothing to object againſt him. He uſed to preach and exhort the priſoners, for which he was threatned and reproved, and the Biſhop coming to *Lancaſter* cauſed him to be more ſtraitly kept and cruelly handled; ſeveral times was he had before the Biſhop and examined, and Articles were put in againſt him, one of which was, that among other moſt damnable and Schiſmatical Hereſies, he had ſaid, that the Church and Doctrine taught and ſet forth in King *Edwards* time, was the true Church, and that the Church of *Rome* was not the true and Catholick Church. At laſt the Biſhop read the ſentence of Condemnation againſt him, and after he had done, now ſaid he I will pray for thee no more than for a dog. But I will pray for you ſaid the holy Martyr. He was then delivered to the Sheriffs, who put him into an hole or dark dungeon, where none were ſuffered to come at him or ſpeak to him. When the time came of his execution, he was led forth to the place, being without the City of *Weſtcheſter*, and being come to the Stake a black Box was ſhewed him, in which they ſaid there was the Queens pardon, if he would recant: He told them that he had no deſire to dye, and would accept of her Graces mercy, being her true Leige man, but if he could not have it without ſuch Conditions, which tended to pluck him from God, he would not receive it. After that he began to ſpeak to the people, but the Sheriffs told him, there muſt be no Sermoning there, ſo afraid were

they of hearing the Truth, upon which Mr. *Marſh* Kneeli down fell to prayer, which done he ſtript himſelf to ſhirt, and ſo was chained to the poſt, and the faggots put bout him. Over his head they had placed a firkin, wi pitch, and Tar, and by reaſon the wind blew hard, and t fire did not diſpatch him, but melting the pitch, it fell u on him, and put him to intollerable torment, notwithſtan ing he bore it patiently, ſtanding a long time without mov ing, haveing all his fleſh ſo broyled and puffed up, that th thought he had been dead, when on a ſudden, ſpreadi his hands abroad, he cryed out aloud, *Father of Heaven ha mercy upon me*, and ſo yielded up his Spirit into the hands the Lord; All the people ſaying he dyed with admirable p tience and was a Martyr. He was burnt in April, 1555.

The ſtory of William Flower *Martyr at* Weſtminſter.

On the 24th day of *April* the ſame year, one *William F wer* was Martyred in the Church yard of St. *Marga Weſtminſter*, where it ſeems, in his zeal, he had ſtruck a Prie that had been ſaying maſs, and had wounded him, for whi he himſelf was afterwards troubled, but ſaid he had ſu an impulſe then upon him, that he could not forbear, t he confeſſed it was not according to the Doctrine of Chri to ſmite any man. He knew the fact would bring his Li into jeopardy, and he was prepared for it, being reſolv not to deny the Goſpel he had profeſſed. This *Willia Flower* lived then at *Lambeth*, haveing a Wife and childre tho he was bred firſt a Monk of *Ely*, till his eyes being en lightned by the Goſpel, he left that life and became a Secu lar Prieſt, preaching in divers places; at laſt marrying, h ſtudyed phyſick and taught School in ſeveral places, whe at laſt living at *Lambeth*, his zeal againſt Idolatry carrye him forth too furiouſly, for which he was had before B ſhop *Bonner*, who ſent him priſoner to the Gate houſe, wher after ſome time he was again brought before the Biſhop who ſought all ways to make him recant his opinions, bu in vain; for he reſolutely told him: That the Heaven ſhould aſſoon fall as he recant his opinions, but for his a fault of the Prieſt, he was ſorry, and ſubmitted himſelf t his Lordſhip, and the puniſhment he would inflict. Bu this would not ſerve the Biſhop's turn, for after ſeveral Ar ticles exhibited againſt him, and witneſſes produced, h

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was condemned, degraded and delivered over to the secular power to be burnt. On the 24th of *April* aforesaid, he was brought to the place of his execution, in St. *Margarets* Church-yard, where after he had prayed audibly and fervently, he desired all People to forgive him, and all that he had any ways offended, for he forgave all the World. This done, his right hand was first fastned to the Stake and Cut off, at which they could not perceive that he so much as shrunk, only a little moved his shoulders. Then being fastned to the Stake, fire was set to him, which burning about him, he cryed with a loud voyce *O Son of God have mercy upon me. O Son of God receive my soul*, three times; till his Speech was taken from him, then lifting up his stump, and his other Arm, he stood, his lips moving, till he was stricken down to the ground, where he lay with the neither parts of his body burnt, and the upper only scorched, for want of fire, his lips still being seen to move, till they dispatched him.

Mr. Cardmaker *and Mr.* Warren *burnt in* Smithfeild.

you see scarce a day passes, without burning and destroying Gods people in one place or other, for on the 30th of *May* following, one Mr. *Cardmaker*, who had been an observant Fryer before the dissolution of the Abbies, and afterwards a Prebend in the Church of *Wells*, and after that in the time of King *Edward* he married and was a Minister, being made Reader at St. *Pauls*, which very much incensed the Papists against him, and one Mr. *John Warren* an Upholster in *London* were both burnt in one fire in *Smithfeild*. Assoon as the tyde turned, Mr. *Cardmaker* was clapt into *Newgate*, and assoon as popery was setled and they had got the Act for their purpose, in putting the fiery Laws in Execution against these protestant dissenters, he was brought before the Bishop and examined, and several articles exhibited against him concerning the bodily presence of Christ in the Sacrament, which he would in no wise deny, but offered to maintain his opinions as truth by the H. Scriptures: and when they saw that they could by no means make him recant, he was condemned to be burnt, and at the same time with *John Warren*. This *John Warren* was formerly condemned to be burnt in the days of King *Henry* the 8th with *Ann Askew*, but then pardoned by the King,

but they now finding him profeſſing the Goſpel which he always Conſtantly did, *Bonner* the cruel perſecutor of God's people laid hold of him, and had ſeveral Articles brought againſt him, which he plainly confeſſed, being only the Truths he had owned and declared, and willingly yeilded himſelf to be put to death for a Teſtimony of them. On the 30th of *May* they were both brought to the Stake in *Smithfield*, & whilſt Mr. *Cardmaker* was in privat conference with the Sheriffs, who were perſwadeing him to recant, and which diſcourſe laſted a long time, Mr. *Warren* was ſtripp'd & faſtned to the Stake, it was rumour'd by ſome of the *Papiſts*, that *Cardmaker* would turn to ſave his life, and by the long diſcourſe he had with the Sheriffs, the People began to Suſpect it would prove true, but when at laſt they ſaw him depart from them, and ſtrip himſelf to his ſhirt, & kneel down at the Stake, ſhouting aloud they cryed out, *God be prayſed: the Lord ſtrengthen thee* Cardmaker, *The Lord Jeſus receive thy Spirit*; and this continued till the Executioner put fire to them, & that they both with great conſtancy & alacrity of Spirit, paſſed thorow the flame, to everlaſting reſt and peace, among God's holy Martyrs, to enjoy the Crown of Victory prepared for them.

Two more burnt in Eſſex.

On the 29th of the ſame month was alſo Condemned *John Simſon*, and *John Ardley*, both husbandmen of *Eſſex*, and in *Bonners* Dioceſs, who ſoon diſpatch'd them, for their Conſcience ſake: tho they offered, to ſave their lives, all their eſtates, or what ever they had, ſo their Conſciences might be free, but nothing but their blood would ſerve their turns, and therefore they were ſent into *Eſſex*, where about the 10th of *June* they both ſuffered the fire in ſeveral places. *Simſon* at *Rochford*, and *Ardley* on the ſame day at *Railey*, in which places both finiſhed their Martyrdom moſt quietly in the quarrel of *Chriſt's* Goſpel.

Mr. Hawks *burnt in* Eſſex.

On the ſame day was burned Mr. *Tho. Hawks*, whom

whom we have formerly mentioned to have been Condemned with 5 other Martyrs, whoſe ſtorys we have given you; but this Gentleman, for he was one and bred a Courtier, haveing ſerved the Earl of *Oxford* all the time of King *Edward*, was reſpited till this time, in hopes to prevail with him to recant, tho in vain, for he was moſt conſtant and reſolute not to deny his Faith, for he boldly told the Biſhop, that if he had an hundred lives and an hundred bodys, he would give them all to be torn to pieces rather than abjure and recant. He was firſt taken, becauſe he had kept his child 3 weeks without Chriſtning it, becauſe it was againſt his Conſcience to yeild to their Popiſh Ceremonies, as their Oyl, Salt, Cream, Spittle, Candle, and conjuring Water, which he declared was not of divine Inſtitution, but mens fooliſh Inventions. For this he was had before the Biſhop, and he being a man of parts, and a gentleman, much pains was taken with him, and he was much pitried, for that he was a very handſom man, of a fine make, and ſweet Countenance, and of an excellent ſweet nature. But all this was nothing to the Love he bore to God, for whoſe ſake he forſook all the offers and pleaſures of the world, to undergo a rigorous Death. After his Condemnation aforeſaid, he was ſent into *Eſſex*, and delivered over to the Lord *Rich* to ſee him burnt, who brought him guarded to the place of execution, which was at *Coxhall* in *Eſſex*. A little before the time, he uſed much exhortation to his Friends, to be ſtedfaſt in the Faith, ſome of which were greatly confirmed by him, both by his talk and example, but much more by his death, for ſome of them, who feared the ſharpneſs of the puniſhment, and thought it was intollerable to the fleſh, deſired of him, if he were able, to give them a privat ſign, when he was burning, if it were to be born, which he promiſed to do, and if that the pain were tollerable and might be quietly born, he would lift up his hands over his head before he gave up the Ghoſt. After he came to the place, with fervent prayers made to God

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he with great patience and meekneſs addreſſed himſelf for the Fire, being bound to the Stake with a chain, an innumerable company of people encompaſſing him and lamenting him. After he had ſpoken many things to the Lord *Rich*, concerning their ſhedding thus the innocent blood of Gods Saints, and that his prayers were ended, they ſet fire to him, in which he continued long and when that his ſpeech was taken away, with the violence of the fire, and his skin ſhrivled and drawn together, and his fingers ends conſumed in the flame, and the reſt of his Arms and body burning, ſo that all men thought he had been certainly dead, ſuddenly and contrary to all expectation, being mindful of his promiſe to his friends he reached up his hands over his head, burning of a light fire, and, as it were rejoyceing, clapt them together 3 times, to the amazement of all the people; upon which aroſe ſuch an outcry or ſhout, eſpecially by thoſe who underſtood the ſign, that the like had not been heard. After which this bleſſed Martyr ſinking down into the fire gave up the Ghoſt, being a moſt Conſtant and faithful witneſs of the Goſpel.

Thomas Wats *Martyr'd at* Chelmsford. *with* 3 *others in* Eſſex.

Thomas Wats alſo of *Eſſex*, having been ſent up to the bloody Biſhop *Bonner*, after many examinations and appearances, he was condemned to the fire and ſent down to *Chelmsford* in *Eſſex*, to be Martyr'd the Lord *Rich* being ordered to ſee him executed, where his wife and 6 Children came to him, to whom he ſaid: "My dear Wife and children, I muſt now "depart from you and hence forth know you no "more, but as the Lord hath given you to me, ſo I "give you again unto the Lord, whom I charge you "to obey and fear, and beware you turn not to this "abominable Papiſtry, againſt which by God's Grace "I ſhall anon give teſtimony with my blood. Let "not the Murthering of God's ſaints cauſe you to "relent, but take an occaſion thereby to grow ſtron-"ger in the Lords quarrel, and I doubt not but he

"will

"will be a merciful Father to you. Two of his weeping Children offer'd themselves to be burnt with him, but he kissing and Hefting them, bad them farewel, and so was carried to the fire. When he came to the stake, he kissed it, and then spake to the Lord *Rich* these words. "My Lord beware be-"ware, for you do against your own Conscience, and "without you repent, the Lord will revenge it, "for you are the cause of my death. After which he suffered the fire as the rest, and no doubt received his Reward in Heaven.

On the 14th of *June* the same year, *Nicholas Chamberlin* was burnt at *Colchester*, and on the 15th *Thomas Osmond* was burnt at *Maintree*, and *William Bamford* alias *Butler* the same day at *Harwich*, all which sealed to the Testimony of the Gospel with their blood.

I shall now proceed to give you briefly, the History of the noted Mr. *Bradfood*, a godly Preacher and holy Martyr for the Gospel of Christ. Mr. *John Bradford* was born at *Manchester* in *Lancastershire*, being brought up in Learning by his parents, attaining to great perfection in the Latin tongue, in ready writing, and in Accounts, which preferred him to the service of Sr. *John Harrington* Knight, who was Treasurer of the Kings Camp and buildings, by him Mr. *Bradford* was imployed, both at home and abroad beyond seas, and he was in a thriving way, and ready for great preferment; But God having otherwaies designed this then young Man, called him, to the Gospel, and to the study of the H. Scriptures. Finding a call in himself, he immediatly embraced it, looking upon it as the Spirit of God, that prompted him to forsake worldly Riches, preferment, and Honour, in the way he was following, and to retire to *Cambridge*, for the benefit of his studies, and to fit him for the Ministry. He had not been in the University above a year, but he obtained the Degree of Mr. of Arts, and not long after he had a fellowship given him in *Pembroke* Hall; Where the learned *Bucer* being acquainted with him, stirred him up to the Ministry And Dr. *Ridley* Bishop of

London

London, made him a Deacon, giving him licence to preach, and made him also a Prebendary in his Cathedral Church of St. *Pauls*. In this office constantly preaching he continued 3 years, sharply reproving sin, declaring Christ crucified, oppugning Heresies and Papistical Errours, & earnestly perswaded all to a godly Life But after Queen *Mary* came to the Crown, and had introduced the abolished Popery, Idolatry, & Superstition, he flinched not, neither would he fly as many did, but continued his diligent preaching until deprived of that Liberty by the Queen and Council on the 13th of *August*, in the first year of Queen *Mary*, Dr. *Bourn* Bishop of *Bath* preaching at *Pauls* Cross in the behalf of Popery, the people were all in an uprore at his sermon, and one among the rest flung a dagger at him as he stood in the Pulpit, and narrowly mist him; He seeing his life in danger, desired Mr. *Bradford*, who was near him, to pacifie the people, which he readily did, stepping forth, spake to them in such sort, and sheltring the Bishop, that he saved his Life, for it was verily thought, that if it had not been for Mr. *Bradford*, the people had torn the Bishop to peices, they were so much incensed by his sermon. At which time one called to him, and said, Mr. *Bradford*, Mr. *Bradford*, you now save him, who will shortly help to burn you, which proved true enough; for from this very Act of Charity, finding how much he was beloved by the people, and fearing his Doctrine and abilities they called this sedition and a Commotion, and he was sent for before the Queen and Council, where his preaching was objected against him, and was at last committed to the *Tower*, and then into other prisons, as the *Kings Bench*, the *Counter* and *Newgate*, into all which he was cast for his conscience sake, & because he would not embrace the *Romish* superstition. All the time he was in prison, he preached almost continually, and when in *Newgate*, would goe once a week among the Felons & Thieves, preaching to them and exhorting them, doing a great deal of good amongst them. Preaching, reading, and praying

ing seem'd to be his whole Life. He eat but one meal a day, and that but little. He was almost continually on his Knees: Often museing and bitterly weeping to himself. He was somewhat tall of person, of a sanguine complexion, with an awbourn hair and beard. He seldom slept above 4 hours in a night, and alwaies read in his bed till sleep came. He counted that hour ill spent in which he did not some good. He was very Charitable and Liberal to his fellow prisoners He was much beloved through his winning carriage, even of his Keepers, who gave him such liberty, that he might have got away if he would; nay, they often let him go forth on his word, which they were sure of, he being alwaies most punctual. He was several times brought before the Chancellor and before *Bonner*, and other Bishops, and much pains was taken by several of the most learned among them, to bring him over to them, but in vain; for he so confounded them with the Scriptures, and manifested the Truth to them concerning the presence of Christ in his Sacrament, that they knew not what to say to him, but having the power in their hands, they condemned him as an Heretick, to be burnt, and reading the sentence to him, when the Chancellor came to the word *Johannes Bradford Laicus*, ha! (Said he) is he no Priest? to which Mr. *Bradford* replyed, no, he never was Priest, nor beneficed, nor Married, nor a Preacher, till publick Authority had Established Religion. After which he fell down on his Knees, and heartily thanked God, that he counted him worthy to suffer for his name sake. They had kept him near 2 years in prison, and he was now condemned on the last of *January*, from which time, to the 1st of *July*, they kept him in prison, where they had several conferences with him, but he still kept constant and unshaken in his faith. Not long before his burning he dreamed all the order of it as it afterward happened. They had an intent to have sent him to *Manchester* to have been burnt there, but their minds altering they order'd it to be done in *Smithfield*. One afternoon as he was walking in his Chamber, the Keepers wife

came

came runing to him almoſt out of Breath, & amazed and crying, O Mr. *Bradford* I come to bring you heavy news. What is that ſaid he? That you muſt be burned, & your chain is now buying. Mr. *Bradford* pulling off his Cap, and lifting up his eyes towards heaven, ſaid I thank God for it: I have looked for it a long time, it is no unexpected thing, the Lord make me worthy of it. The rumor of Mr. *Bradfords* burning ſoon ſpread thorow the City, and by 4 a clock in the morning people began to gather together in the ſtreets: As he was paſſing between *Newgate* and *Smithfield*, his Brother in Law came and took him by the hand, to take his laſt leave of him, for which *Woodriff* the dogged Sheriff ſtruck him over the head till the blood ran down his face, which grieving Mr. *Bradford*, he deſired him to remember him to his Mother, and others of his friends, and ſo diſmiſt him. This ſheriff was a great perſecutor of Gods Saints, rejoycing much at their ſufferings, whereas his brother never ſaw their Martyrdoms with dry eyes, much pitty and Commiſeration. But God met with him, for not long after Mr. *Bradfords* burning he was ſuddenly ſtruck with a dead palſie, ſo that for 8 years till he dyed, he could not turn in his Bed, but as he was helped. When Mr. *Bradford* came to the place, he fell flat on his face and prayed to himſelf a good ſpace. At the ſame time, there was to ſuffer with him, for the ſame cauſe one *John Leaf* a *London* Apprentice to a Tallow-Chandler, a mere ſtripling of 18 or nineteen years of Age, at the moſt, who had moſt ſtoutly and reſolutely confeſſed his Faith touching the Sacrament before Biſhop *Bonner*, touching auricular confeſſion, & other points to which he argued very orthodoxically, having been well grounded therein, by the Holy Martyr Mr. *Rogers* whoſe Schollar he was. After he had been condemned, whilſt in priſon, the Biſhop ſent to him a Recantation in writing, and alſo his confeſſion, bidding him to chooſe, which he would ſign, the one was for his Life, the other his Death. The young man could not write nor read, therefore cauſed the writings to be read to him,

and

and when he had heard the recantation, he disliked it, and said he would not sign it, but hearing his own confession read he said, he approved that, and thereupon pricked his finger with a needle, he took of his blood, and made a mark on the paper, and bid them tell the Bishop, that he had already signed that with his Blood. This young Man having undauntedly signed this Bill, was the same day brought with Mr. *Bradford* to the stake, where he also lay flat on his face on the ground praying, on the other side of the stake, till the Sheriff bid them dispatch, for that the press of the people was great. At which words they both stood up, when Mr. *Bradford* taking a faggot in his hands, he Kissed it, as likewise the stake, then stripping himself, he went & stood by the stake and said, *O England, England*, repent thee of thy sins, repent *thee of* thy Sins. Beware of Idolatry, beware of *false* Antichrists, take heed they do not deceive *you*. Upon this the Sheriff bid them bind him and tye his hands if he would not be quiet. *O* Mr. *Sheriff*, I am quiet said Mr. *Bradford*, God *forgive* you. To which one of his Officers reply'd, you had best hold your peace, if this be your learning, you are a Fool. Mr. *Bradford* saw how it was, that he might not be permitted to speak, he answered not, but saying as he forgave all the world, so he asked forgiveness of all men, and desired the people to pray for him. Then turning his head to the young man who suffered with him he said be of good comfort Brother: for we shall have a merry supper with the Lord this night, then embracing the Reeds, he said, Strait is the way, and narrow is the Gate that leadeth to eternal Salvation and few there be that find it. Then fire being put to them they both with great patience and constancy ended their lives in the Fire, without any alteration in their countinances, being voyd of all fear hoping to obtain (as no doubt they did) the heavenly reward for all their sufferings.

The next day after Mr. *Bradford* suffered in *Smithfield*, one *William Minge* a Priest, should have suffered at *Maidstone*, but that he dyed in prison. On the

3d of *July* one *James Trevisam* in *Lothbury* parish dyed a prisoner, being lame and ill used, and when he was dead, because he was an Heretick (as they termed him) they would not let his wife bury him in the Church-yard, nor have so much as a Coffin to put him in, but was forced to carry him on a Table into the fields, and bury him there without *Moorgate*.

On the 12th day of *July* 4 men, viz. *John Bland* Minister of the parish of *Adisham* in *Kent*, *John Frankish* Vicar of *Rolvindon*, *Nicholas Shetterden* and *Humphry Middleton*, all of the same County, were long imprisoned at *Canterbury*, and after several examinations and Articles exhibited against them, they all standing firm to the Truth, for the Gospels sake suffered all in one fire, at two several Stakes, in the City of *Canterbury*.

In the same month of *July*; *Nicholas* Hall a Bricklayer, was Condemned by the Bishop of *Rochester*, for maintaining that under the forms of Bread and wine, was not the very Body and Blood of *Jesus Christ* after Consecration, but that the Body of Christ was in Heaven only; with some other things concerning the Superstition of the Mass, for which he was burnt at *Rochester* about the 19 of *July*.

Christopher Waid was of *Dartford* in the County of *Kent* a Linnen weaver, Condemned also upon the like Articles, by the aforesaid Bishop of *Rochester*, and burnt at *Dartford*, in the same month of *July*, at a place called the *Brimth* without the town, the Common place of Execution of Felons. As he was goeing to his Martyrdom one *Margery Pooly* of the Town of *Tunbridg* a widdow, who was afterwards Martyr'd, said to him, you may rejoyce *Waid* to see such a company gathered to celebrate your Marriage this day. Being come to the place, he stript himself & put on a fair white shirt delivered to him by his wife, when coming to the Stake, he took it in his arms and embraced it, and Kissing it, he set his back to it and was fastned to it with an Iron hoop, standing in a Pitch'd Barrel: being thus settled he spake with a clear and chearful voyce the last verse

of

of the 86 Pſal. *Shew ſome good token upon me O Lord, that they who hate me may ſee it and be aſhamed, becauſe thou Lord haſt helped me and Comforted me* Near to the Stake was a little Hill where ſtood a Fryar with a Book in his hand, ready to ſpeak to the People, but *Wade* cryed out ſo eagerly to the People, to beware of the Doctrine of Antichriſt, that the Friar went away amated and ſaid nothing. The Sheriff bid him to be quiet and dye patiently, then puting the reeds before his mouth, he made a hole with his hands, that his voyce might be heard, but ſome flung faggots at the hole and hurt his face: when at laſt fire being put to him he cryed out often, *Lord Jeſus receive my Soul*, without any ſign of Impatience; at laſt holding up his hands above his head, he continued in that poſture without moving them, even after he was dead, as if they had been propped up with Stakes; being a token to his Enemies, according to his prayer, of his Conſtancy, to their ſhame and Confuſion.

Margery Pooly *and* Dirick Carver *Martyrs.*

Margery Pooly a widdow, was alſo Condemned by the aforeſaid Biſhop of *Rocheſter*, and ſuffered at *Maidſtown* in *Kent* in the ſame month. And on the 22d of the ſame month at *Lewis* in *Suſſex*, was burned *Dirick Carver*, who was a man of ſmall learning, yet bleſſed by God with temporal Riches, which yet was no hindrance to him in profeſſing the Goſpel, tho after he was impriſoned the Ravenous Harpies left little for his wife and children. After he had been ſeveral times before the Biſhop, and his confeſſion read to him, he owned it, and being asked if he would recant, or ſtand to the ſame, he replyed 'That he would ſtand to his confeſſions, for your 'doctrine is Poyſon and Sorcery, and if Chriſt were 'here (ſaid he) you would put him to a worſe 'Death, than he was put to before. You ſay you can 'make a god, you can make a Pudding as well. Your 'Ceremonies in the Church are full of poyſon, and 'beggerly rudiments, & auricular confeſſion is con-'trary to Gods Word, with divers others the like,

which made the Bishop hasten his condemnation. When he came to the Town of *Lewis* in order to his burning, the people called upon him, beseeching God to strengthen him in the Faith of *Jesus Christ*: He thanked them and prayed unto God, that he of his mercy would strengthen them in the like Faith. When he came to the stake he kneeled down, and made his prayers: After he had done, they took his book and threw it into the pitch'd barrel; And assoon as he had stript himself, he went into the barrel prepared for him himself, and taking up his book, he flung it among the people, but the Sheriff commanded them in the Queens name, on pain of Death, to throw it in again, that it might be burnt. Then the blessed Martyr lifting up his voice said, *Brethren* and *Sisters, witness all of you that I am come here this day to seal with my blood Christ's Gospel, because I know it is truth. It has been here truly preached, but now is not. Because I will not deny God's Gospel and be obedient to Man's Laws, I am Condemned to dye. As many of you as believe upon the Father, Son and holy Spirit unto everlasting Life, see you do the works appertaining to the same: And as many of you as believe on the Pope of* Rome, *you believe to your utter Condemnation except the great mercy of God help you.* Immediately the Sheriff said; *If thou dost not believe on the Pope thou art damned both body and Soul. Speak to thy God (said he) that he may deliver thee now, or else strike me down to the example of the People.* But the Martyr reply'd *the Lord forgive you your sayings.* Then with a loud voyce he said to the people. Dear Brethren, I ask you all to forgive me, if I have offended any of you, in word or in deed. Then he prayed and said: O *Lord my God* thou hast written, *He that will not forsake Wife, Children, House, and all that ever he hath, and take up the Cross and follow thee, is not worthy of thee. But Lord thou knowest I have forsaken all to come unto thee. Lord have mercy upon me, for to thee I commend my Spirit* and *my Soul rejoyceth in* thee. When the fire was put to him, he gave a spring up into the flame, and cryed, O *Lord have mercy upon me,* and so ended his Life.

Stening

Stening *and* Iveton *Martyrs.*

On the 23d of the ſame month, was alſo burnt at *Stening*, another named *John Launder* of *God-Stone* in the County of *Surry*: one of the ſame Town a Carpenter, named *Thomas Iveſon* was burnt in the ſame month at *Chicheſter*. And on the 2d of *Auguſt* one *James Abbies* a young man being by, the Biſhop of *Norwich* wrought upon him to recant, and gave him mony which ſo burthened his Conſcience that he could have no reſt till he had carried the Biſhop his mony, and owned his opinions, for which on the day aforeſaid he was burnt at *Bury*.

Greater and hotter the perſecution grew dayly, and they began now to be fleſh'd in blood, tho nothing ſatiated, but ſtill greedy of more. On the 8th day of *Auguſt* the ſame year, one Mr. *Denly*, a Gentleman, was Martyred at *Uxbridge*, having been Condemned by the bloody Butcher, *Bonner*. When fire was put to him he fell a ſinging a pſalm, which Doctor *Story* a Popiſh perſecutor hearing, he bid one of the Sheriffs Officers fling a fagot in his face, to ſtop his mouth, which the fellow did, and hit him ſo full in the face, that the blood ran down; upon which Mr. *Denly* was ſilent, clapping both his Hands upon his face: Then ſaid the Popiſh Doctor to the fellow: *Thou haſt marr'd a good old ſong.* At laſt the holy Martyr ſpreading his hands abroad in the midſt of the flames, ſung again, and ſo yeilded up his ſpirit into the Hands of God, rejoycing. On the 28th of the ſame month in the ſame place, one *Patrick Packington*, condemned by *Bonner*, was burnt; being urged to recant, he told them no: their Church was the Church of *Satan*, and he would never turn to it. At the ſame time, one *John Newman* was Condemned by *Bonner*, and burnt at *Saffron Walden*, for that he argued againſt the bodily preſence of Chriſt in the Sacrament; they told him, tho he could not ſee it with his bodily eyes, yet it was there under the forms of Bread and wine, and that the Bread and Wine was only a Quality or Accident; to whom the Martyr reply'd that if they could ſhew him a

Quality or Accident without a substance, he would believe them, not else; Besides, he used this Argument to them: That if the Body of Christ were really and Bodily in the Sacrament, then whosoever received the Sacrament received also the Body: But the wicked receiving the Sacrament, receive not the Body of Christ: Therefore, the Body of Christ is not really in the Sacrament. Tho they knew not how to answer this, they knew how to burn him for his opinion, which they did, endeavouring to convince him with Fire and faggot. This man was a Pewterer by trade. Much about the same time one *Richard Hook* was burnt at *Chichester* in *Sussex* for the same cause.

About the latter end of *August* Six more whose names were, *William Coker*, *William Hopper*, *Henry Laurence*, *Richard Collier*, *Richard Wright* and *William Steer* were all burnt together in one fire at *Canterbury* for the Gospels sake by the *Papists* unmercifull Tyranny.

Elizabeth Warren *Widdow, and others Martyred.*

Towards the latter end of *August*, also *Elizabeth Warren*, the widdow of *John Warren* the Upholster, who was Martyr'd before, was burnt at *Stratford Bow*, being persecuted by her Kinsman Dr. *Story*; who was so Zealous as not to spare his own kindred, for the cause of the *Popish* Church. The chief Article against her was, that of the real presence, which she Constantly deny'd; for being urged to recant, she told them she never would, do what they could, for (said she) If Christ be in an error then I am in an error; upon which she was Condemned and suffered as above said.

George Tankerfeild *and* Robert Smith *Martyrs.*

On the 26th of *August* one *George Tankerfeild* a Cook, suffered at St. *Albans*, in a Green called *Romeland*, neer to the Abby there. All the days of King *Edward* he had been a strict Papist, but when he perceived their bloody Cruelties in the days of Queen *Mary*, it made him begin to doubt of their Religion, as

as not agreeing with the Doctrin of Chriſt; upon this he began to read the Teſtament, and prayed earneſtly to God to open to him the Truth, that he might be thorowly perſwaded, whether it was of God or no; and if it was not, that he might utterly abhor it in his Heart. God heard his prayer, and he found dayly a working in him more and more, which made him to deteſt and abhor the Religion he had ſo long embraced, and the Lord inlightning his mind, he went no more to maſs: after which being ſick and lame, he could not but openly profeſs his Religion, and declare his mind, for which he was had before the bloody Biſhop *Bonner*, and ſeveral times examined, and as uſual, when before Condemnation he was urged to Recant, he boldly told the Biſhop, that he would never forſake his opinions, unleſs he could refell them by Scripture, for (ſaid he) you Condemn all men, and prove nothing againſt them. Upon which ſentence was read againſt him, and he was delivered over to the ſecular power. When he was brought to the Town of St. *Alvans* from *London*, being kept at an Inn there, he cauſed a fire to be made in his Chamber, and putting his bare foot to it, he was forced to withdraw it thorow the Smart; upon which he ſaid, The fleſh would perſwade him one way, and the Spirit another. The fleſh ſaid, O fool wilt thou burn when thou needeſt not? But the Spirit ſaid, be not afraid, for it was nothing in reſpect of fire Eternal. The fleſh ſaid, leave not thy Friends who love thee: But the Spirit ſaid, The company of *Jeſus Chriſt* exceeds all fleſhly Friends, with the like diſcourſe more at large on this ſubject; but at laſt the Spirit got the Victory, and he went joyfully and with great Reſolution to his Death, and when he was at the ſtake, and the Faggots placed about him, a Prieſt would have perſwaded him to believe in the Sacrament of the Altar, upon whiah he vehemently cryed out, I *defie the*

Whore of Babylon, that moſt abominable Idol, Then the Mayor bid them to ſet fire to him, ſaying if he had but one load of Faggots in the World, he would give it to burn the Heretick, Fire being put to him, he deſired the people to pray for him, and ſo embracing the fire he bathed his Arms in it calling on the name of *Jeſus* till he was out of his pain.

In the ſame Month, at *Uxbridge*, ſuffered Mr. *Robert Smith*, who had been a ſervant belonging to Sr. *Thomas Smith*, and a Clerk at *Windſor*, but was in the ſecond year of the Queen impriſoned for his Opinions, and with ſeveral other kept long in durance. At laſt he was ſeveral times had before *Bonner*, who finding he could not prevert him, condemned him to the Fire. When he came to the ſtake, he ſpake to the People, endeavouring to comfort the People who bewailed him, willing them to think well of his cauſe, and not to doubt, but that his body dying in that quarrel, ſhould riſe again to Life. And, ſaid He, I doubt not but God will ſhew you ſome ſign thereof. And it hapned to the great Confirmation of the people, that after he was almoſt half burnt, and that his Body was as black as a Coal, and drawn together in a lump, all men thinking that, he had been dead, ſuddenly he roſe upright before the people, and lifting up the burning Stumps of his Arms, and Clapping them together, did as it were declare to them the rejoycing of his Heart, then bending down again, and hanging over the flames, he ſlept in the Lord, and ſo ended his Mortal Life.

Much about the ſame time, two more were Martyrd, being Condemned with the above mentioned Martyr, by the bloody Butcher of Gods people *Bonner*, the one was named *Stephen Harwood*, who ſuffer'd at *Stratford*, the other *Thomas Fuſt* who was burnt at *Ware*. In the ſame month alſo ſuffered another of their Companions, named *William Hale* who was burnt at *Barnet*, where he Conſtantly ſeal-

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ed his Faith with his Blood. There were at the same time 3 more Condemned to be burnt, viz: *George King*, *Thomas Leys*, and *John Wade*, but these were so Cruelly handled in the prison of the *Lollards* Tower, belonging to the Bishop, that they dyed before they could be executed, and were buried by night in the field. The like was done to one *William Andrew* a Carpenter, who dying in *Newgate* was cast out in the fields like a dog, till some Charitable People buried him.

Mr. Samuel, *a Minister, Martyr.*

The next whom we shall mention in this brief Martyrology, is one Mr. *Robert Samuel*, a godly and zealous Preacher, and Minister of Gods word at *Barfold* in *Suffolk*, where he faithfully taught his flock all the days of King *Edward*, but upon the setting up of Popery, he was put out of his Benefice, as many more godly Ministers were, and that because he would not put away his wife, and conform to the *Romish* Superstition; however not giving over his care of his flock, he preach'd to them, and taught them privately and by stealth, till he was laid hold on, and clapt into *Ipswich* Jail, but he did not long Continue there, before he was removed to *Norwich*, under the power of the most cruel and persecuting Bishop of that See, who had no mercy. Thinking by Cruelty to prevail upon this good man, they used him when in their Clutches most inhumanely and Barbarously, for they chained him bolt upright againſt a post, so that he could not lye down, and so that his toes could but just touch the ground, and in this manner they kept him a long time, allowing him but one bit of Bread and 3 Spoonfulls of water to maintain his Life, for further torment, so that his Stomach was clung together for lack of food, and he could have eat his own flesh. Being thus tormented, and still continuing constant, to the admiration of his Tormentors, he endured with great patience extream pains, and almost intollerable torments. O worthy Constancy of the Martyr! and O pittiless

hearts of the Papists, whole hearts were made of Adamant and would not be moved to relent! When he had been thus tormented several days, he fell into a slumber, and he beheld one standing by him, clad all in white, who said to him; *Samuel, Samuel, be of good cheer, take heart, for after this day thou shalt never be either hungry or* thirsty. Which proved true, for from that time as he declared himself, he never felt the least hunger or thirst, which continued till he was Martyr'd which was not long after; and it was said by divers that beheld him burnt, that his Body, when in the flames, did shine as bright as new tryed Silver, to the great amazement of the beholders. He suffered on the 31th day of *August* Anno 1555.

About the beginning of *September* following, one *William Allyn* a labouring man, but very upright and honest & of an unblemish'd reputation, was Martyr'd at *Walsingham*, for denying to fall down before the Cross, and to follow in procession when he went to the Fire. By reason of his former upright coversation, he was suffer'd to go untyed, and when he came to suffer, and the chain was fastned about him, he shewed such constancy that he stood quietly without the least noise or shrinking till he dyed.

Roger Coo *and* Thomas Cob *Martyrs.*

In the same Month of *September*, *Roger Coo* of *Milford* in *Suffolk* Sheerman, was brought into trouble, and brought before the Bishop, who had a long dispute with this poor man, among other his discourses, he asked him if he would not obey the Kings and Queens Laws? To which he replyed, as far as they were agreeable to the word of God he would. Whether they agree with the word of God, or not (said the Bishop) we are bound to obey them, if the King were an Infidel. Mark the large Conscience of this Popish Bishop. To which this honest Martyr rep'y'd If *Shadrac Mesac* and *Abednego* had so done, *Nebuchadnezzar* had never confessed the living God. But in the end, after many troubles and afflictions, he was Condemned, and suffered

suffered at *Yexford* in *Suffolk* where being very aged, this blessed Martyr ended his days. The same month, was burnt in the Town of *Thetford*, one *Thomas Cob*, a Butcher, being condemned to the fire by the Bishop of *Norwich*, his bloody Chancellor *Dunnings*.

In the same Month also at *Canterbury* about the 6th day five persons were burnt in one fire, their names were, *George Catmir*, *Robert Streater*, *Anthony Burward*, *George Brodbridge* and *James Tutty*, Condemned by the Bishop of *Dover* upon the Articles of the Sacrament.

It will be too tedious to give you the relation of all that suffered, for now bonfires were made of mans flesh, by these Tyrannous Papists almost thorow out *England*, but fell more or less in those places, where the Bishops were more or less merciful or tyrannical, and we find the chief persecution and havock to be made in *London*, and the Counties about it, as *Essex*, *Northfolk*, *Suffolk*, *Kent*, *Surry*, and the like: yet in other places we find several Martyr'd: for about the midst of this month, *Thomas Hayward* and *John Goreway* were Condemned, and burnt at the Town of *Litchfield*.

Robert Glover *and* Cornelius Bongey *Martyrs.*

On the 20th of *September*, two blessed Martyrs, to wit, *Robert Glover* and *Cornelius Bongey*, were burnt at *Coventry*. *Robert Glover* was the Son of a Gentleman of good estate, whose elder Brother *John Glover* lived in *Coventry*, and was one who professed the Gospel, for which the Bishop of that Diocess sent to apprehend him, but the Major being his friend, gave him timely notice of it, so that with another Brother, he made his escape, leaving *Robert* in his Chamber who by reason of a long sickness was not able to go out of it, or scarce from his Bed, yet these Papistical Catch-poles, full of all manner of cruelty, not finding the prey they look'd for, violently haled this Martyr out of the House, and carried him before the Sheriffs, who knowing he was not the person

ſon nominated in the warrant, would have diſmiſſed him, but the Biſhops Catch-poles, would, right or wrong, though in a very weak condition, have him before the Biſhop which they did, who examining him, and finding that he alſo held the ſame opinions with his Brother, and alſo learnedly diſputed the ſame with the Biſhop, being a Maſter of Arts of the Univerſity of *Cambridge*, he was ſent to priſon (mark the Biſhops Charity) and put into a Cold place next the Dungeon in *Lichfield*, without bed, only a pad of ſtraw to lye on, which in his condition, was enough to have kill'd him; had not God in his great mercy ſupported him. From thence he was had to *Coventry*, where he was kept in priſon ſtrictly, without letting his relations come at him, and without Pen, Ink and Paper, or any Books, but a Latin Teſtament & Prayer book he had about him unknown to them: After he was condemned, and the writ for his burning came down, he found himſelf very heavy and lumpiſh, at which being troubled, he complained to a friend, named *Auſtin*, fearing that God had forſaken him. His friend bid him to wait the Lord's pleaſure which he did, fervently praying that God would ſend him comfort, yet he Continued heavy, penſive, and without alacrity, tho not diſtruſting, till the day he went to be burnt, and he was no ſooner in ſight of the Stake, but he was ſuddenly repleniſh'd with the power and Love of God, feeling ſuch comfortable and heavenly Joyes, that he Clapt his hands together, crying out, O *Auſtin Auſtin, He is come, he is come*, with ſuch joy as if he had eſcaped ſome eminent danger, rather than going to dye, ſuch was the wonderful change of this good man. With him was Burned *Cornelius Bongey* a Capper of *Coventry* condemned by the ſame Biſhop, and both patiently dyed together praying the Lord. As for *John* and *William* the other Brothers, who fled, they both not long after dyed, the latter in *Shropſhire*; the Former ſome where in the Country near *Coventry*, being often ſought for; ſo that by lying in the woods he caught cold

cold and an Ague which kill'd him, he was privatly inter'd in a Church-yard, without Parson or Clark, but it coming to the Ears of the Bishops Chancellor he sent a Command to the Parson, to have him taken up and his body to be thrown into the high way, the Parson returned answer, that the body was by this time putrified and stunk, that none could come near it: he then sent word, that he should lye for a year, and that then his bones should be dug up and thrown into the high way, for horses to trample on them, and that then he would come and hallow the Church yard. *Williams* body lay two dayes and a night without burial, being cast out in the fields, till some Charitable people buryed it by night in a broom feild. Several others they served after the same manner, and taking up the bones of others, not letting them rest quiet in their Graves.

On the 9th of *October* following, were condemned, & on the 16th burnt at *Ely*, two more, the one named *Rob. Pigot* a painter, the other *William Wolsey* both of *Wisbich* These two tho burnt together, were of different tempers, the former was meek, gentle and humble, saying often to his adversaries, he would yeild to them if they could convince him by the Scriptures, but he could not do any thing against his Conscience, the other was bold, stout, and vehement, detesting their doings, and shewing a great aversion of Spirit against them, knowing he should receive nothing from them but Cruelty, unless he would prove an Idolater like them, and forsake Christ and his Gospel. He was therefore much afraid of his companion, seeing him so meek and humble, lest he should yield to their perswasions, but he held out with great Constancy. *Wolsey* had so great a desire to the Crown of Martyrdom, that being sick in prison, he was so afraid of dying, that he was extreamly troubled, being overjoyed when the day of his execution came, which he called *his Glad day.* When they were at the Stake, they sung 106 psalm, and so joyfully received their Martyrdom with great Constancy praysing God.

On

On the very same Day, Month, and year, in which the last mentioned two Martyrs were burnt, *viz.* the 16th of *October*, 1555. suffer'd at *Oxford* those two great pillars and lights of the *Protestant* Church, and true professors of Christs holy Gospel, Doctor *Nicholas Ridly* Bishop of *London*, and the ever famous Mr. *Hugh Latimer*, of whose disputing and Condemnation at *Oxford*, together with the Arch-Bishop of *Canterburies*, Doctor *Cranmer*, their fellow sufferer, we have already spoken, but here we shall as briefly as we can, give you the History of their Lives and Martyrdom.

The History of Bishop Ridly *Martyr.*

Doctor *Ridly*, descended from a right worshipful stock in *Northamptonshire*, was brought up at School, and thence translated to the University of *Cambridg*, where he extreamly profited in his Studies, being one of great memory, acute wit, and profound Judgment, so that he attained to great Learning, and became famous becoming head of *Pembrook* Hall, where he commenced Doctor in Divinity. After this he travelled to *Paris*, and at his return was made Chaplain to King *Hen.* 8th, and afterwards promoted to the Bishoprick of *Rochester*, and from thence in King *Edward's* days, was translated to the see of *London*, where he Continued preaching and teaching the true and wholsom Doctrine of Christ to his flock, except hindred by extraordinary occasions; most Holy days & Sundays he preached some where or other in his Dioces, the people every where swarming after him like Bees, so sweet was his eloquence. But he not only taught diligently but also liv'd holily, teaching them as well by his Life as Doctrine. He was a straight upright man, both in Body and Mind, of an handsom make, and good Complexion, gentle and meek to all men, and a lover of his Relations. He bore malice to none, and was apt to forgive Injuries. He loved and cherished Goodness where ever he found it, and hated evil tho in his nearest Kindred. He was very Conversant in prayer and meditation in his greatest prosperity,

proſperity, for aſſoon as his Cloaths were on he prayed by his bed ſide on his Knees, for half an hour, and thence he went to his Study where he Continued till 9 of the Clock, and from thence he came to the Common prayers read in his Family before Dinner, and this he dayly Continued. His table was free but chaſt, all diſcourſes there being grave and edifying; after dinner he ſometimes played at Cheſs, and unleſs buſineſs called him abroad, he went again to his Study till 5 of the clock, when he again went to prayers with his family. After ſupper he would recreate himſelf for an hours ſpace, and then retire again to his Study; where he continued till 11 of the Clock at night, the uſual time of his going to Bed, which he never did, without praying to God on his Knees by his bedſide as in the Morning. And that we may ſee the difference between a good & an evil Biſhop, or between this man and *Bonner*, and to ſhew the latters wicked ingratitude, we ſhall mention how kind Biſhop *Ridly* had been to *Bonners* Relations, cheriſhing his Mother and ſiſter as if they had been his own For all the time he was at *Fulham*, he never would ſit down, till he had ſent for his Mother *Bonner*, (as he called her) being Biſhop *Bonners* own Mother, and dwelling in the Town, and when come, allways placed her at the upper end of the Table, let what perſons of quality ſoever dine with him, and would make an excuſe and ſay, that was his Mother *Bonners* place, and would ſeat her there, giving her the ſame reſpect as if ſhe had been his own mother, and that he had been born of her Body; the like he did by one Mrs. *Burgie Bonners* own Siſter, whom he cheriſhed as if ſhe had been his own: yet the ungrateful Butcher *Bonner*, when he was reſtored to his Biſhoprick, by Queen *Mary*, prov'd the bloody perſecutor of this good Man to death, and not only of him, but dealt cruelly and unjuſtly by all his Relations, extorting from them all that they had, and had not ſome ſtood between, he had taken away the Life of Biſhop *Ridleys* own ſiſters husband: ſuch difference

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is there between a good Bishop according to the Gospel, and an evil persecuteing papistical Bishop according to the Popes Doctrine.

The first occasion of this good Bishops conversion to the truth, was by reading of *Bertrams* book of the Sacrament, and by his conferring with Doctor *Cranmer* and *Peter Martyr*, who confirmed him, and in which he continued to his Death, and sealed with his blood. You have already heard how this Bishop together with *Dr. Cranmer* and Mr. *Latimer*, were condemned at *Oxford*, after their several learned disputes there, with the Papistical Doctors, where they were kept prisoners in several places, till they came to dye, Dr. *Ridley* and Mr. *Latimer* being burnt in one fire, as we shall relate; only first a word or two of the education of this good man Mr. *Hugh Latimer*.

The History of Mr. Latimer *Martyr*

This champion of Christs cause, was the Son of *Hugh Latimer* of *Thirkesson* in the County of *Leicester*, an husbandman of good repute, being his only Son, he bred him at School, and being very prompt at 14 years of Age he was sent to the University of *Cambridg*, where he gave himself to the Study of Divinity. Being made a prieft, he was a most zealous observer of all the Popish superstition, believing if he were a Fryer he should never be damn'd, with other superstitious fantasies, observing servilly all the Popish decrees, and in his blind zeal a great enemy to to the professors of the Gospel; thus he continued till it pleased God to convert him to himself, by the means of Mr. *Bilney*, whom we have spoken of. After he was converted he soon left his old manner of Life, and began publickly to own and preach the Gospel, for which he was for a time silenced by the Bishop of *Ely*, but getting a Licence,, he continued there for 3 years teaching and preaching both publickly and privately, and with that applause and power, that his very enemies could not but admire him, for the Bishop himself one day coming in and hearing him, was compelled to commend him, wishing that

that he had the like Gift. At laſt he was cited before the *Cardinal*, and accuſed by his Adverſaries, by ſeveral Articles, about the worſhiping of Saints, which he dery'd, and praying to the Virgin *Mary*, Purgatory, and ſeveral other Popiſh tenents, for which he endured great troubles and perſecutions by the Biſhops of *London* and *Canterbury*, *Tokeſly* and *Warham*, about the year 1531. And he had then hardly eſcaped their Clutches, but by the favour of the King, by the means of Dr. *Butts* the Kings Phyſitian, who reſcued him from the hands of his enemies, and by the aſſiſtance of *Cromwel*, advanced him to the Biſhoprick of *Worceſter*. Where he continued ſome few years, inſtructing his Dioceſs, like a good Biſhop, & a diligent and faithful Paſtor, where he likewiſe endured ſeveral troubles, &c. perſecutions, being brought before the King by his Adverſaries, who thought to have put him into the Tower, but the King perceiving the Integrity of this good man, his heart relented, and he diſmiſſed Mr. *Latimer* to the grief of his enemies, But being preſſed hard upon the 6 Articles, not being able to do any thing againſt his Conſcience, he of his own voluntary mind reſigned up his Biſhoprick; and when among his friends, putting off his *Rochet*, he thanked God he put off ſo heavy a burthen. However he could not be free from troubles, which his Popiſh Adverſaries followed him with though he kept ſilence till the Reign of the bleſſed King *Edward*: All whoſe days he preached conſtantly twice every Sunday, and often before the King who was delighted with him, though he was very aged, being above threeſcore. He was a Prophet, and foretold the perſecution that followed after, ſaying he knew he ſhould be put to Death for preaching the Goſpel and that *Gardner* was reſerved in the Tower for that purpoſe, as it proved; For he was no ſooner releaſed by Queen *Mary*, but he ſent a Purſivant for this good Biſhop, who having notice of it, refuſed to fly, but had prepared himſelf for his Journy to *London* againſt the Purſivant came who wondring at it,

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he ſaid to the Meſſenger my *Friend, you are welcome to me, and I go as willingly with you to London, being called thither by my Prince to render an account of my Doctrine, as ever I was to go to any place in my Life, and doubt not as God has enabled me to preach his word to two excellent Princes, ſo he will inable me to witneſs the ſame unto the Third.* After which the Purſivant departed, and left him to go by himſelf, or to have departed the land, which his enemies would have been glad of, fearing his ſtoutneſs and conſtancy ſhould do them more hurt, than his Death would do them good, as no doubt it did. Coming up to *London*, and riding thorow *Smithfield*, he ſaid ſmilingly that *Smithfield* had long groaned for him, and now he was come. After he had been before the Council, he was ſent to the Tower, where he was kept very ſtrictly, & it being winter & very cold & frofty, was kept without any fire, by which means the good old man was almoſt ſtarved to Death with cold which made him ſay to his Keeper, that he ſhould tell his Maſter the Lieutenant, that if he did not look better to him he ſhould ſhortly deceive him, upon which the Lieutenant put more Guards upon him, & came to demand of him the reaſon of his words, Indeed ſaid Mr. *Latimer*, you expect that I ſhould be burnt, but except you let me have ſome fire I am like to deceive your expectation, and die of cold. Afterwards he was with Biſhop *Ridley* and Archbiſhop *Cranmer* had to *Oxford*, to diſpute with the Popiſh Doctors there, as you have heard, and where they were all condemned to the fire, the beſt way they had of confuting them. But it was obſerved, that appearing before the Commiſſioners, that when all of them upon reading the Commiſſion, at the naming of the Cardinal as *Legate à Latere* from his Holineſs the Pope, they all put off their Caps, Biſhop *Ridley* who ſtood uncovered before, put on his Cap, as not owning the Popes ſupremacy; and being chid for ſo doing as a contempt to the court, he told them he honour'd them as the Q. Commiſſioners, but ſhould never acknowledge the Popes ſupremacy;

cy; upon which they caused his Cap to be taken off his head, which he suffer'd. And when they came to have him degraded, after their superstitious manner, he would by no means yield to it, so that they were fain by meer force to put on the Popish Trinkets, and to perform their Apish ceremonies of degradation against his will, he all the time vehemently enveying against them, insomuch that some would have had him gagg'd, to have made him Silent.

After they had thus degraded him, the night before he was to suffer, he washed his feet and Legs and shaved his Beard, and appeared to his Friends so unconcerned, that they had never seen him merrier in all his life, inviting them to his marriage the next day, and desired his Brother-in-law and his Sister to be there, and when his Brother priy'd to Watch with him that night, he would not suffer him, telling him he intended to sleep as quietly that night as he had done in any of his Life, which he did, and that tho in the morning he should have a sharp breakfast yet he was sure of a pleasant and sweet supper. On the Northside of the Town, in the Ditch over against *Baliol Colledg*, the place for their execution was appointed. Mr. *Latimer* all night was earnest with God in prayer, to whom he made 3 requests, which were heard and granted: The 1st was, That as God had made him a preacher of his word, so that he would give him strength to seal it with his death, and with his hearts blood; and it so came to pass, that he shewed admirable constancy, and the fire opening his breast near his heart, the Blood was seen to gush out in such abundance, running down his body into the fire, as if all the Blood in his body had been gathered to that place. The second request was, that God would restore the Gospel to *England*, which also came to pass; And the Third was, that he would preserve the Life of the princess *Elizabeth*, from the Malice of her foes, that she might be the glorious Instrument of the Gospels restauration: which also came to pass. As they passed thorow the streets, a world of people

crouding to see them, for fear of any tumult the L. *Williams* was Commissionated to see the execution performed, Doctor *Ridly* went in a black Gown furred and faced with faines, such as he was wont to wear when a Bishop, and a Velvet Tippet furred about his neck, a Velvet Cap upon his head, and a corner Cap upon the same, going in his slippers and led between the Mayor and an Alderman. After him came Mr. *Latimer*, in a poor old worn out *Bristow* frize frock, with a kerchief about his head, and on it an old button'd Cap with a new shroud under his Coat, that hung down to his feet, being ready for the fire, so that many wept to see him so poorly clad, who lived so well, and had been a Bishop. When Dr. *Ridly* saw him coming after him, O *are you there*, said he: *yes* said Mr. *Latimer*, I *am coming after you as fast as* I *Can*. When they both came to the stake Bishop *Ridly* holding up both his hands and looking towards heaven prayed, and seeing Mr. *Latimer* come, he ran to him and embraced him and Kissed him saying, *Be of good heart Brother, for God will either assuage the fury of the Flame, or else strengthen us to abide it.* With that he Kneeled down at the Stake Kissing it, and then fell to prayer, and Mr. *Latimer* behind him, both earnestly calling upon God. After they arose, and talked a little while together, when Dr. *Smith* who in King *Ed.* days had renounced Popery, now embracing it, preached to the people on this Text *Tho I give my Body to be burnt* &c. inveighing very much against the opinions of the *Lutherans*: after he had done, both Dr. *Ridly* and Mr. *Latimer* had a desire to have reply'd to what he had said, but as soon as they began to open their mouths, some ran to them and stop'd them, telling them, unless they would recant, they should not be suffered to speak. *Gods will be done*, then said Bishop *Ridly*, *but so long as I have breath in my body, I will never deny my Lord Christ, and his known truth.* Then he said with a loud vovce: I *Commit our cause to Almighty God who will indifferently Judg all.* The

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Mr. *Latimer* said, *what is hid shall be revealed.* They were then Commanded to make themselves ready, which they did, and were both Chained to the Stake, and Dr. *Ridley*'s brother-in-law brought each a Bag of Gunpowder to tye about them, which they accepted of as sent them from God. Dr. *Ridley* stripped himself and gave away his things among his friends, there being great striving to have some remembrance from this good Man: but Mr. *Latimer* suffered himself to be strip'd by the officers, having nothing worth bestowing. *Dr. Ridley* being now at the stake prayed saying, holding up both his hands: O *heavenly Father I give thee most hearty thanks, for that thou hast called me to be a professor of thee, even unto Death. I beseech thee O Lord have mercy upon this Realm of England, and deliver the same from all her Enemies.* Then he made a Request to the Lord *Williams*, to intreat the Queen to be good to several poor people, to whom he had let Leases, that they mought injoy them; which he promised to do, but Bishop *Bonner* like a wretch took them all from them. Then fire was put to them, when Mr. *Latimer* said *be of good comfort Mr.* Ridly, and *play the Man, we shall this day light such a Candle by God's Grace in England, as I trust shall never be put out.* Dr. *Ridly* when he saw the flame approach him, he cryed out, *In manus tuas Domine commendo Spiritum meum: Domine recipe Spiritum meum*, that is, Into *thy hands O Lord I* commend my Spirit: O *Lord receive my* Spirit, which latter part he often repeated in *English*, Mr. *Latimer* crying as vehemently on the other side, *O Father of Heaven receive my Soul.* Who receiving the flame as it were embracing it, soon dyed, with little or no Pain. But Bishop *Ridly* by reason of the fire being ill made, endured great torment, having all his lower parts burnt, before his upper were touched, so that he was heard to cry to them often, for the Lords sake to put the fire to him, I cannot burn, and then crying out, *Lord have mercy upon me*, he Continued a long time; and all one side of him remained untouch'd,

till at last the Gunpowder took fire, after which he was not seen to move any more. And this was the end of these two holy Martyrs, & Blessed Bishops, for the Gospel of Christ's sake, by the hands of persecuting Papists, and by the Religion then established by Law. *The Death of persecuting* Gardner.

Within a while after, the Bloody persecuting Prelat *Stephen Gardner* dyed, for that day, the last mentioned Martyrs were put to death, tho the Duke of *Northfolk* and other persons of Quality came to dine with him, he would not go to dinner till 3 or 4 of the Clock, expecting to hear of the Death of these two men, and assoon as his man riding post had brought him word of it, he began to be merry, and sat down to dinner, but was emmediately struck with the hand of God, the first bit he put into his mouth, being carried from the Table, Continuing for 15 days in great Torments, not being able to evacuate Nature any way, and his Tongue (that had so often blasphemed God) swollen, and black, lolling out of his mouth till he dyed.

Tho he were dead yet persecution Continued and the Devil found Instruments to do his Work. For in the Month of *November* three stout Champions of Jesus Christ suffer'd in one Fire in *Canterbury* viz. *John* [illegible] Gentleman, *George Rover* and *Gregory Parke*, being all condemned to the fire by the Bishop of *Dover* and *Nicholas Harfpfield*. As they went to the place of their Martyrdom they sung Psalms; two of them were well stricken in years but *Roper* was a younger man, of a fresh Complexion, going all with white Linnen and their gowns upon it. They all shewed great Constancy but *Roper* especially who coming to the place leaped for Joy, and when fire was put to them he stretched out both his Arms into the flames standing like a Cross unmovable, and so continued never stirring them till they were both burnt off and afterwards his Body to Ashes. Several dyed in Prison in the *Lollards* Tower through the barbarity of the Papists, and were Cast into the open fields for doggs and swine to tear

tear with command that none should bury them, yet by night some were found to be so Charitable as to fling Earth over them.

Archdeacon Philpot *burnt in Smithfield.*

The next memorable man that was brought to the stake, by these blood suckers, was Mr *John Philpot* Archdeacon of *Winchester*. He was the son of a Gentleman of a good family, in *Hamshire*, and brought up in *New Colledg* in *Oxford*, where he Studied the Civil Laws, 6 or 7 years, with other liberal Arts and Sciences, and especially the Tongues, in which he profited, and more particularly in the *Hebrew*: He was of a pregnant wit, great Courage, and resolution, fervent in Religion, free from flattery and hypocrisie, and hated dissimulation. From *Oxford* he went to travel, to improve himself, going thorow *Italy*, and other parts where he increased his knowledg, and lost not (as many do) good manners, and Love to God. Returning into *England*, he was made *Archdeacon* of *Winchester* in King *Edwards* days, under the Bishop Dr. *Poinet*, who had succeeded *Gardner*. But after that Queen *Mary* came in, and caused a Convocation of Prelates to Assemble about Religion, this good man believing they might there speak freely, he manfully maintained the cause of the Gospel against all its Adversaries; for which he was afterwards imprisoned, and after a twelve months time or more, was had to be examined before Bishop *Gardner*, and afterwards before *Bonner*, and other Commissioners, which examinations, and his solid and learned Answers, may be read at large in *Mr. Fox's* Martyrologie. He was carried to the Bishop of *London's* Colehouse, where he was kept, and shewed the Stocks there, which were made for neck and Leggs, and hands, to torment poor men with, to bring them to their bent, and thorow excessive torment and hardship to make them recant against their Consciences. After this blessed Martyr had been convented before the Popish Bishops 14 times, and they saw they were neither able to pervert or confute him, Bishop *Bonner* read the sentence of Death against

him, condemning him upon 3 Articles. The first, that he was fallen from the Catholick Church. The 2d That he had most Blasphemously spoken against the Mass and called it Idolatry. 3d That he had denyed the real presence of Christs Body and blood to be in the Sacrament. After which they pronounced him an Heretick. to whom Mr, *Poulpot* reply'd *I thank God that I am an Heretick out of your cursed Church, But I am none before God. God blesse you and make you repent of your cursed doings, and let all men beware of your bloody Church.* After this he was had to *Newgate*, where the cruel Keeper loaded him with Irons, till one of the Sheriffs being made acquainted with it, sent his Ring off his finger to the Jaylor, to take them off. He was not long there, but he had notice to prepare himself the next day to dye, which he Chearfully received, spending his time in prayers. In the Morning about 8 of the Clock, the Sheriffs came for him, who came to them with a Joyful countenance, and was led to the place of execution in *Smithfield*; when he came to the stake he kneeled down saying these words, *I will pay my vows in thee, O Smithfield!* After he had kissed the stake, *shall I disdain* (saith he) *to suffer at this Stake, seeing my Redemer did not refuse to suffer a most vile Death* upon the Cross for me? Then he said the 106, 107 and 108 Psalms and when he had done praying, he gave mony to the Officers, and so was bound to the stake, and fire was soon set to him, and in the midst of those fiery flames he yielded his soul into the hands of Almighty God, like a Lamb without strugling. And thus was the end of this holy man, on the 18th day of *December* 1555.

Seaven Martyrs burnt together.

The fires rather increase than diminish, and there is no satisfying these Popish Canibals, with the humane flesh of Dissenters; And which they long to be at again, but we hope God has more mercy to poor *England*, and his flock there. We are now come to the year 1556, and they begin it with the burn-

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ing of no less than 7 Martyrs in one fire in *Smithfield*, on the 27th of *January*, their Names were *Thomas Winter* a Priest, *Bartlet Green* a Gentleman, *John Tudson* an Artificer, *Joh. Went, Tho. Iveson, Isaac Pennet* a wife, and *Joan Warren* alias *Lashford* a maid. Flesh, as they were burnt together so were they all condemned together. But we shall mention something of them particularly, though as briefly as we can. First *Winter* being a Priest was turned out for following the Gospel, yet he would privately preach sometimes, but it was not long before he was brought before *Bonner*, who finding his Answers cutting his proud stomach he buffeted the poor man about the face, head and neck, the marks of this Bishop's fists remaining in his flesh several days. He was then sent to the Colehouse, & put into the stocks & so tormented, that for ease he subscribed a Recantation, that was brought him; but after he had done it, and was released, he found such an Hell in his Conscience, that it gave him ten times more pains than ever he had suffered: so that he could have no peace till he had got the bill of Recantation out of their hands, though he knew Death would follow upon it. But he had no sooner freed himself of the snare, but he found peace and Joy within, and being condemned, went chearfully with the rest to the fire, and sealed his Religion with his blood.

Mr. *Bartlet Green* was the son of a Gentleman, and bred up in the *Romish* Religion in *Oxford*, where he was at length Converted by hearing the Divinity Lectures of *Peter Martyr*, and though he was removed to the Temple to study the Laws, yet he would not leave his practice of reading and studying the Scriptures, and of divinity, but dayly increased therein, till it was at last known, and then he had many temptations to return to the *Romish* Religion, & great proffers made him of preferment, but God was pleased to keep him, that he abode in the faith and like a good Champion fought the good fight of Faith, and gave his Testimony to the Truth of the Gospel with his blood.

Thomas Brown lived in the Parish of St. *Brides* in *Fleetstreet*, being presented for not going to Mass, upon which *Bonner* took him to task, but this Layman so handled the Bishop with his Answers, that seeing he could not beat him with Reason or Scripture, the other being too hard for him, he fell to his sword of Cutting off the Heretick, and so condemned him to the fire, with the rest, where he manfully suffered with them.

John Tudson was an Apprentise in *London*, in the Parish of St. *Mary Buttuf*, in the Dioces of *London*, he being complained of for an Heretick, was sent to the Bishop, who examined him upon the Articles of the Sacrament, which he owned, not being unwilling to Confess his faith, for which he was soon condemned and suffered with the rest.

In like manner, upon the same Article, in not yeilding to own the bodily presence of Christ in the Sacrament of the Altar, *John Went* was also Condemned: He was a Sheerman by trade, and of the Dioces of *London*, and stoutly owned his Faith, before the Bishop, who urgeing him often to recant and save his Life, he replyed: That he never would, but by Gods leave, he would stand firm and Constant to what he had declared, being only the Truth, and no other answer would he give; upon which being condemned he was committed to the Sheriffs, and with no less Constancy than the rest suffered the fire.

With these five men were condemned also two women, the first was wife unto *John Foster* Cutler in *Fleetstreet*, her name *Isabel*, who being had before the Bishop for not coming to Mass, she freely acknowledged her Faith, and was sundry times examined and urged by the Bishop to recant, and to return to the Catholick Church; to whom she replyed, that she would not by Gods grace goe from what she had professed, and that she acknowledged her self of the Catholick, tho not *Romish*, Church, being never out of it. And when he saw no perswasions would work her to deny the faith,

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she was condemned and Constantly suffered with the rest.

The last of these seven Martyrs, was *Joan Lashford*, being the daughter of one *Robert Lashford* a Cutler, who dying, her Mother married *John Warren* an Upholster of whose Martyrdom, and also her Mothers *Elizabeth Warren* we have spoken, and now the daughter was also brought to the Stake; she was a maid of about 20 years of Age, and was brought before *Bonner* that unmerciful Butcher, before whom she Confessed her faith, and told him she could not goe to Mass, nor acknowledg the bodily presence in the Sacrament, and he seeing he could by no Perswasions make her turn from her Religion, she was condemned and suffer'd in the same fire with the rest, sealing her faith with her blood. And thus these 7 blessed Martyrs ended their lives, in the flames, being sent to heaven in a fiery Chariot.

On the 31 of the same month, and year, no less than 5 more (*viz.* 4 women and one man) suffered in one fire at *Canterbury*: Their names were *John Lomus*, a young man, *Ann Albright*, *Joan Catmore*, *Agnis Snoth* a widdow, and *Joan Sole* a Married wife: all of them being condemned for the same things, denying the Popish Mass to be a Sacrament, but Idolatry, for which they all joyfully received their Martyrdom, with great constancy; when they were in the midst of the Flames they all fell to singing of Psalms, to the great amazement of their persecutors, some of them weeping to behold them.

Archbishop Cranmer *Martyr'd at* Oxford.

In pursuance of this brief view of Papistical persecutions, we shall give you a very succinct Relation of the Life and Martyrdom of that most worthy and Religious Prelate, Dr. *Cranmer*, Archbishop of *Canterbury*, who suffered for the Gospels sake at *Oxford*, on the 21th of March 1556. He was born in *Nottinghamshire* of a very ancient Family, bred up carefully at School, and sent to the University of *Cambridg*, where he profited well in his Studies, and was at last made Fellow of *Jesus* Colledg. When

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he was Master of Arts and Fellow of the Colledg, he married a gentlemans daughter, and so left his Fellowship, and was made thereupon Reader in *Buckingham* Colledg. But not long after, his wife dying in Childbed his old Companions desirous of his Company chose him again Fellow of the Colledg, where he grew in great repute, and Commenced Dr. in Divinity, and was commonly appointed one of those who were to examine such as were to take the Degrees of Batchelours or Doctors of Divinity; now he favouring the knowledg of the Scripture often put by such whom he found ignorant in the History of the Scripture, which extreamly enraged the Priests and Fryers, many of which Mass-mongers could not tell who was *Solomons* Father, so little were they acquainted with the History of the Bible, studying other Authors to little purpose. This First begat the envy of the Papists against him. He was however chosen to be one of the Fellows of the Cardinal's new founded Colledg at *Oxford*, which he refused, not without the great indignatio of that proud Prelate. But it hapned, that whilst he Continued at *Cambridg*, the plague raging in the University, that he removed to a friends at *Waltham*, and the King passing that way, some of his followers, as *Gardner* his secretary, and *Fox* his *Almoner*, lying at the same house with Dr. *Cranmer*, whom they knew, had accidentally some discourse of the Kings scruple of Conscience, for marrying his Brother's wife and upon the Divorce he had sued for at *Rome*, and the proceedings thereupon, which was the general Discourse at that time. Dr. *Cranmer* without any design, declared his mind so to the purpose, telling them that he thought they did not goe the really way to work, by prosecuting the Laws Ecclesiastical, when it had been more proper, to have had the point discoursed by Divines, and the authority of the Word of God, in the Scripture, which might be better done in *England*, and in the Universities, than at *Rome*. This being told to the King,

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he caused Dr. *Cranmer* to be sent for to him to *London*, to the Doctors great trouble, not desiring to intereſt himſelf in the buſineſs, but the King ſending his peremptory command, he was forced to obey againſt his mind, and having by ſeveral diſcourſes well ſatisfied the King, he commanded him to write his mind fully on the point, and ordered the Earle of *Wiltſhire*, to entertain him in his houſe at *Durham* place, and to let him have Books and what ever he wanted. Accordingly Doctor *Cranmer* wrot his mind fully, and delivered it to the King, in which he ſhewed by the Authority of the Scripture, and of general Councels, and ancient Writers, that the Biſhop of *Rome*, had no ſuch authority whereby he might diſpence with the word of God and the Holy Scripture. This opened the Kings eyes, and rejoycingly he asked the Dr. if he durſt ſtand by it, which he told him he would even to the Popes face at *Rome*, if he would be pleaſed to ſend him thither; whereupon the King ſent the queſtion to moſt of the Univerſities of *Europe* to be diſputed on, and by moſt it was Concluded, that no ſuch Matrimony could be Lawful by the Word of God or Authority of the H. Scripture. The King alſo ſent Dr. *Cranmer* to diſpute the point at *Bononie*, where the Pope then was, with his Ambaſſador the Earl of *Wiltſhire*, and ſeveral other Doctors and learned men in company. When they came before that proud Antichriſtian Biſhop, he ſat inthroned in great State, under a Canopy, in Rich Robes and Sandals on his feet, which in a proud manner he held out to the Earl to Kiſs, but he diſdaining it, ſtood ſtill, but his ſpaigniel by what inſtinct we know not, ran to his held up foot, and caught it in his mouth ſo rudely and unmannerly, that the old Biſhop was ſomewhat affrighted, which made the *Engliſh* men ſmile. But after the firſt Complement, the Earl told him from his Maſter, that he had brought with him certain learned men, who were there ready to prove, that no man *jure divino* could or ought to marry his brothers wife, and that the

Biſhop

Biſhop of *Rome*, could or ought not to diſpence to the Contrary. Promiſe was made that the point ſhould be diſcuſſed, but the old fox, after many put offs and delays, ſent them away without hearing ſo ingrateful a diſpute. The Embaſſador, and the reſt returned home, but Dr. *Cranmer* by order went to *Vienna* to the Emperor, to anſwer what the Emperors learned Council could ſay againſt it, and he ſo ſatisfied the great and Learned *Cornelius Agrippa*, with his reaſons, that no publick Diſputation would be ſuffered to be had; for which that learned man fell into the Emperors diſpleaſure. Upon his return home having done to the King ſuch ſingular ſervice, and Archbiſhop *Warren* then dying, the King made Dr. *Cranmer* Archbiſhop of *Canterbury* in his place. Here he got the Envy of all the Popiſh Prelates his enemies, for oppugning the Popes authority, but this good and worthy man ſhewed himſelf a Biſhop, according to the Rule of St. *Paul*, anſwering in all reſpects that of the 1 Tim. 3. and that to *Titus* Chap. 1. *A Biſhop muſt be faultleſs, as becometh a Miniſter of God. Not Stubborn, nor Angry, no drunkard, fighter, nor given to filthy lucre, but Charitable, a lover of Goodneſs, ſober minded, righteous, temperate, cleaving to the truth, and able to teach or inſtruct.* All this he was and that in an high degree. He ſtudied much, riſeing at 5 of the Clock in the Morning, Continuing private till 9, from which time to Dinner, he ſpent in hearing ſuitors, or minding the Kings Affairs. I ſhall not goe about to give you the hiſtory of this good man's life, which was exemplar, nor of all the troubles and perſecutions he indured, from his Enemies, the chief being *Gardiner* the Biſhop of *Wincheſter*, in this Kings days, who always ſtood by him and well perceived the Integrity of the Archbiſhop, and the implacable hatred of his Enemies, ſo that in his dayes he was preſerved in the Kings Favour, and afterwards he was dear to King *Edward*, and one who aſſiſted in the Reformation of Religion, writing his Faith in 5 books concerning the Sacrament. But aſſoon as

Queen

Queen *Mary* came to the Crown, you may be sure she would remember what he had done as to her Mothers divorce, and was indeed his bitter Enemy, tho he was very hardly brought to subscribe against her, for the Lady *Jane*. We have already told you how he was had from the Tower, with Bishop *Ridley and Latimer* to dispute at *Oxford*, and the issue thereupon, that he was condemned, and where he continued a prisoner about 3 years, they using all ways and manner of means to cause him to recant, and finding that force and threatning would not do, they tryed flattery and fair means, but he had resisted all things, till at last, resolved they were he should be burnt, upon which they degraded him, and tho he told them, they being but Bishops, and he their superior, they could not rightfully degrade him their Archbishop, however, saying, as they were the Popes Delegates and Commissionated by the Queen, they had power to do it, and so they used all their foppish Ceremonies: Bishop *Bonner* using him roughly and unmannerly: All this needed not said the Archbishop, for I had flung off all this gear long agoe. Then being stript to his Jacot, they put on him a Beadles old gown, and a Townsmans Cap, and so delivered him over to the secular power. Yet for all this, being extream desirous to have him recant, they afresh set upon him, trying all ways to allure him, with promise of Life, and hopes of Reward, and so importunate they were night and day, never ceasing to solicite him that at last humane frailty appeared, and he was overcome, and they got him to sign a Recantation against his Conscience. The Queen received it very gladly, but bearing Revenge and malice in her heart, she nevertheless resolved he should dye, and for that End, dispatched away Dr. *Cole* to preach at St. *Maries* at *Oxford*, and to declare his Recantation. *Cranmer* was now Miserable, being tormented in his Conscience for what he had done, and too late began to perceive the Malice of his Enemies, who thirsted for his Blood. Subtilly and treacherously they

they dealt with him, not giving him any notice of his death, but ſtill put him in hopes of his Life, urging him publickly to make his Recantation in St. *Marys*, for which end they had prepared a ſtage in the midſt of the Church; to which place they led him, whilſt Dr. *Cole* mounted the Pulpit, to make his Oration. The Lord *Williams*, and ſeveral other Commiſſioners, were there, with a multitude of people, thinking to hear the Recantation of the Archbiſhop. But things could not be ſo cloſely carried, tho they kept all people from the Archbiſhop, that might inform him, but he began to ſurmiſe they intended to put him to Death, and at laſt plainly perceived it, when they gave him money to diſtribute to the poor, as he paſſed thorow the ſtreets to the Church. It was a lamentable ſpectable to the people, to behold the Metropolitan and Primate of *England*, ſtanding with his bald head, and reverend gray beard, in an old tattered gown, on the ſtage, expoſed to the Contempt of all men; which ſight made many weep, eſpecially ſeeing the Tears running down his Cheeks and beard: As he thus ſtood by a pillar, he lifted up his eyes and hands toward heaven, and prayed privatly to himſelf, till Dr. *Cole* began his ſermon, the firſt part being paſſed over, he turned his whole diſcourſe upon the Archbiſhop, exhorting him to take his Death patiently, and to glorifie God with his Converſion, from his hereſie, ſince it had pleaſed God to reclaim him, ſaying that before in his proſperity he was not worthy of Life, but now ſince he could not Live, he ſeemed unworthy of Death: But he promiſed that Maſſes and Dirges ſhould be ſaid in all the Churches in *Oxford* for the ſuccor of his ſoul, if he continued to dye a good Catholick. *Cranmer* with extream grief of mind heard out his Sermon, ſhowing by his Countenance the agitation of his ſpirit, and when he had done and that all men expected he ſhould have read his recantation, he pulled out of his Boſom a writing, which he had prepared, and began to read, Good people I beſeech

ſeech you all to pray to God for me, that he may forgive me my ſins, and eſpecially one which I nominate to you by and by: then kneeling down he made a moſt excellent prayer which being not long I ſhall here recite.

O Father of Heaven, O Son of God Redeemer of the World, O holy Ghoſt, three Perſons and one God, have mercy upon me, moſt wretched Caitif and miſerable ſinner. I have offended both againſt Heaven and Earth, more than my tongue can expreſs. Whither then may I go, or whither ſhall I fly? To Heaven I may be aſhamed to lift up mine eyes, and in Earth I find no place of refuge or Succor. To thee therefore O Lord do I run, to thee do I humble my ſelf, ſaying, O Lord my God, my ſins are great, yet have mercy upon me for thy great mercy. The great myſtery that God became Man was not wrought for little or few offences. Thou didſt not give thy Son (O Heavenly Father) unto death for ſmall ſins only, but for all the greateſt ſins in the world, ſo that the ſinner return to thee with his whole heart, as I do here at this preſent. Wherefore have mercy on me O God, whoſe property is always to have Mercy. Have mercy upon me O Lord for thy great mercy. I crave nothing for mine own merits, but for thy names ſake, that it may be hallowed thereby, and for thy dear Son Jeſus Chriſt's ſake. And now therefore our Father, which art in Heaven hallowed be thy name &c. Then riſeing up he deſired he might exhort the people, before his death, that God might be glorified and they edified.

He then began an excellent Exhortation, preſſing them to brotherly Love, and ſhewing the Vanity of the world, exhorting to Alms, and obedience to the Queen, with many other excellent things, and at laſt He made a ſhort Confeſſion of his Faith, repeating the Articles of the Creed, continuing: I believe every Article of the Catholick Faith, every word and ſentence taught by our Saviour *Jeſus Chriſt*, his Apoſtles and Prophets, in the new and

and old Teſtament, and now (ſaid he) I am come to the great thing that ſo much troubleth my Conſcience, more than any thing that ever I did or ſaid in my whole Life, and that is the ſetting my hand to a writing Contrary to Truth, which I now renounce, being done only for fear of Death, and for as much as my hand offended againſt my heart, this my hand ſhall be firſt of all puniſhed for it, and aſſoon as I can come to the fire ſhall be firſt burnt. As for the Pope, I refuſe him, as Chriſts Enemy and Antichriſt, with all his falſe Doctrine. As for the Sacrament I believe it as I have taught it in my Book, againſt the Biſhop of *Wincheſter*, which ſhall ſtand at the laſt day, before the Judgment of God, where the Papiſtical Doctrine Contrary thereto ſhall be never able to appear.

All the people being amazed, looked one upon another and all the Prieſts and Fryers were in an uproar, ſeeing their great expectation fruſtrated, and *Cole* bellowed from the Pulpit ſtop *the Heretick's Mouth, pull him down, pull him down.* Upon which the rabble of Prieſts and Fryers laid hands on *Cranmer*, and pull'd him off the ſtage, and all things being prepared for his burning, in the ſame place where the Martyrs, *Ridley* and *Latimer* ſuffered, they haled and dragged him thither, to which place all the company ran, yelping and bauling at the good Archbiſhop. When he came to the place he kneeled down, making but ſhort prayers, ſeeing them ſo eager to have his Life, and putting off his garments to his ſhirt, which hung down to his feet, which were bare, as likewiſe his head, being thus ſtript, they faſtned the holy Martyr to the Stake, with a chain, and after ſeveral of them had tryed in vain to move him to recant, and ſaw that he was ſtedfaſt, they cauſed fire to be ſet to him, into which aſſoon as it began to burn, he thruſt his right hand, which had ſigned the Recantation, which he held therein ſtedfaſtly and unmoved, (ſaveing that once therewith being of a flame he wiped his face) that all men might ſee his hand was burned before his bod

body was touched. His body aboad the burning and torment of the Flame with such Constancy and stedfastness, that he was not seen to stir or move any more than the stake, to which he was fastned, shewing to their amazement a noble Constancy of mind, and heroick fortitude. His eyes were seen to be lifted up towards Heaven, and he was heard oftentimes to repeat, whilst his hand was burning, O *unworthy right hand*: at last in the greatest of the flame, he gave up the Ghost, useing these his last words, *O Lord Jesus receive my Spirit.* This was the end of this blessed Martyr, *Thomas Cranmer* Archbishop of *Canterbury*, who suffered about the middle of the Reign of the Cruel Queen *Mary*.

Two women burnt at Ipswich.

About the same time suffered in the Town of *Ipswich* in *Suffolk* two simple women, he one named *Agnes Potten* the other *Joan Trunchfield* the wife of a Shoemaker, both for that they denied the bodyly presence of Christ in the Sacrament: they both dyed with wonderful Constancy, exhorting the people at their death, to lay hold on and believe the word of God, and to despise the ordinances of the *Romish* Antichrist, and after fire was set to them, they stood holding up their hands, and calling on the name of God in the midst of the flames, till they dyed.

In the same Month of march on the 24th day, three men were burnt in one fire without *Salisbury*, in *Wiltshire*, for the same cause as other Martyrs before them, for denying the Popes Supremacy, Purgatory, and that murthering Article of the bodily presence; their names were *John Mandrel* an husandman who had long professed the truth and in king *Henry* 8. days had done penance. *William Coberly* a Taylor, and *John Spicer* a free-mason, all Companions both before, and at their Deaths. They died with great fortitude, and when the Sheriff offered them pardon if they would turn, one of them replyed, not for all *Salisbury*. And *John Spicer* said O *Mr. Sheriff must you be the Butcher*

of these Papists, and be made guilty of Shedding innocent blood before the Lord, *Coberly* was longer in burning than the other, and when his Arms were burnt off, and his body hung over the chain black and shrunk up, so that all thought he had been dead, he suddenly rose up again, and then fell down and dyed.

Six men Martyred in Smithfeild.

About the 23d of April 1556. were burnt in one fire in *Smithfield*, no less than 6 blessed Martyrs two of them being Ministers, viz *Robert Drake* Minister of *Tunderſley* in *Essex*, and *William Tymes* Curate of *Hookley* in the same County, This *Tymes* upon his examination before *Bonner*, one of his Arti cles being for denying the Popes Supremacy, told him that he owned no more than what his Lordship had maintained in print. Where have I written any thing against the Church of *Rome*? said the Bi shop angrily. In your Preface replyed *Tymes* to the Chancellors Book, *Stephen Gardner*, which he wrot purposely against the authority of the *Romish* Church where also you in your preface inveigh against the Bishop of *Rome*, reproving his Tyranny and falshood calling his power false and pretended only, and this is still extant. This much abashed the Bishop and made him speak, more gently afterward saying, it was done in perilous times, and who it was death to have declared otherways, but that the Chancellour and himself had since own ed their errors, as he would now have him to do but Mr. *Tymes* told him that would be against his Consience, and he would never do it, for what he himself had wrote against the Popes Supremacy was according to the Scriptures, and he would prove it; upon which he entred on his proofs & was much too hard for them all in the Scriptures, but at last he was condemned with the rest whose names were *Richard Spurge* Sheerman, *Thomas Spurge* Fuller, *John Cavel* Weaver, and *George Ambrose* Fuller, all of *Essex*, and of the Dioceſs of *London* and so condemned by *Bonner*, and suffered toge the

ther in one Fire, in *Smithfeild*, with the true Constancy of other holy and blessed Martyrs.

In the same Month of *April*, at *Rochester* suffered *John Harpool* and *Joan Beach* in one fire. Also in the same month suffered at *Cambridg*, *John Hullier* a Minister, brought up at *Eaton* School, and afterwards Scholar and Conduct in *Kings* Colledg in *Cambridge*, where he at last suffered, being condemned by the Bishop of *Ely*, for preaching the truth, and owning the Gospel, and disavowing their Idolatry and Superstition.

Essex was fruitful in Martyrs, & the fires were so frequent, that we can but just name them to you. On the 28th of *April*, Six were burnt together at *Colchester*, being condemned to the fire by the Bishop of *London*, or rather Butcher of *London*, *Bonner*, chearfully ending their lives, to the glory of God's name, and the great incouragement of others.

This bloody *Bonner* had mercy on none, all went to pot who came under his Clutches, one *Hugh Lavercock* a Painter by trade, of the Parish of *Barkin* 68 years of Age, and a Cripple, and *John Apprice* a poor blind man, were both accused to the Bishop, who sent for them to examination, which was about the Sacrament, the bodily presence of Christ, in the same, which they denyed, and *Lavercock* told him that their Doctrine was contrary to the Scriptures. and the Blind Man said, *you are not of the Catholick Church, for ye make Laws to Kill men, and then make the Queen your Hangman.* This so enraged the Bishop that he immediatly caused the definitive sentence of excommunication to be pronounced against them, and so delivered them over to the secular power to be burnt, they were carryed from the Bishop to *Newgate*, and on the 15. of *May* 1556. were both drawn thorow *London* to *Stratford le Bow*: when they were come to the stake, after they had put the Chain about them, the Cripple flung away his Crutch merrily saying to the blind man his fellow sufferer, *Be of good cheer Brother, for my Lord of London is our good Physitian, he will shortly heal*

heal us both, thee of thy blindneſs, and me of my lameneſs. And ſo patiently, fire being put to them, theſe two poor men but holy Martyrs, ſuffered in the fire and praiſing God, yeilded up their Souls into his hands, whoſe name to the end they Conſtantly confeſſed.

The very next day after theſe ſuffered, being the 16th of *May*, 3 women were Martyred in *Smithfield*, a fourth was condemned with them, by *Bonner*, whoſe name was *Margeret Ellis*, but ſhe dyed in *Newgate* before the day of their execution: the names of the other 3 were *Katherin Hut* a widdow *Joan Hornes* a maid and *Eliſabeth Thackvel*. Theſe being examined upon ſeveral Articles but eſpecially that of the Sacrament which chiefly touched their Lives, *Katherine Hut* told the Biſhop that ſhe deny'd it to be God, becauſe it was a dumb God, and made with mens hands, and *Joan Horns* ſaid, If *you can make your god bleed or ſhew any Condition of a living Body, I will believe you, and not elſe:* And as for the *Romiſh* See, I *forſake all* its *abominations, from which good Lord deliver us.* Thoſe 3 innocent women were condemned for the cauſe of the Goſpel, had to *Smithfield*, and willingly gave their Bodyes to be burnt dying more joyfully in the flames, than many in their beds: ſuch a Lord is God, glorious and wonderfull in all his Saints.

A blind Boy and a Bricklayer burnt at Glouceſter.

In the ſame month of *May* at *Glouceſter*, ſuffered one *Thomas Croker* a Bricklayer, and a blind boy named *Thomas Drowrie*, who had been much confirmed in the Faith by Biſhop *Hooper*. This boy being examined upon the Article of the Sacrament, by Dr. *Williams* the Biſhops Chancellor, and being asked if he believed the bodyly preſence in the Sacrament, the boy anſwered boldly no, he did not believe it. Then being asked who taught him that hereſie, That did you (ſaid the boy) in the Pulpit of this Church, where you told us in your Sermon *That the Sacrament was to be received Spiritually by Faith, and not Carnally and really as the Papiſts have*

heretofore taught. At this the Dr. was vext, but ſays he to the Boy, do you as I have done, repent, and you ſhall live or elſe be burnt, *Tho you* (ſaid the Boy) *can ſo eaſily diſpenſe with your ſelf, and mock God, the World and your Conſcience, yet I can't, nor will do ſo.* Then ſaid the Chancellor, I will read the ſentence againſt thee. Gods will be done reply'd the blind boy. And ſo he was condemned with the other before mentioned, and delivered over to the ſecular power, both of them in one fire, Conſtantly and Joyfully yeilding their ſouls into the hands of the Lord *Jeſus.*

On the 21ſt of the ſame month of *May*, three men were burnt together at *Beckles* in *Suffolk*, their names were *Thomas Spicer* a Labourer, *John Denny*, and *Edmond Pool*, whom they were ſo haſty to put to Death, that they burnt them before the writ *de Comburendo* came from *London.* When they were at the ſtake they prayed, and recited the belief and when they came to the Article of belief, in the Catholick Church, a Knight that was by ſaid that is well, 'tis the beſt word you have ſaid yet. To which *Pool* anſwered, Tho we believe in the Catholick Church, we do not believe in the *Romiſh* Church. Then fire being put to them they praiſed God in the midſt of the flames, with ſuch an audible voyce, that it ſeem'd wonderful to all thoſe who ſtood by and heard them. But ſome were ſo wicked, that they bid the people to fling faggots at them, to ſtop their mouths, which however none would do.

Several other Martyrs, and 13 *in one fire.*

In the next Month of *June*, on the 6th day 4 more were burnt in *Lewis* in *Suſſex*, after long Impriſonment; their names were *Tho. Harland* a Carpenter, *John Oſwald* an Husbandman, *Thomas Avington* a Turner, and *Thomas Read.* In the ſame month in the ſame Town, was burned *Thomas Wood* a Miniſter, and *Thomas Mills* a lay man. Several dyed in priſons which we do not mention.

We ſhall now mention a large malfire of humane

fleſh no leſs than 11 men and two women burnt together at *Stratford* on Bow, condemned by *Bonner*, three more were condemned, but reprieved by the Cardinal, theſe on the 27th of *June* were drawn from *Newgate* to the place aforeſaid, moſt of them being of *Eſſex*; their names were *Henry Adlington* a Sawyer, *Lawrence Parnam* a Smith, *Henry Wye* a Brewer, *William Hallywell* a Smith, *Thomas Bowyer* a Weaver, *George Searles* a Taylor, *Edmund Hurſt* a Labourer, *Lyon Cawch* a Broker, *Ralf Jackſon* a ſerving man, *John Derifal* a Labourer, *John Routh* a Labourer, *Elizabeth Pepper* the wife of a weaver, and *Agnes George* the wife of an husbandman, whoſe husband was afterwards condemned, but ſaved by the Death of the Queen. When they were brought to the place, they were divided, and put a while apart into two ſeveral Rooms, then the Sheriff going to one company told them, their companions had recanted, and had ſaved their Lives, adviſing them to do the like, but they anſwered, That their Faith was not builded on man, but on Chriſt Crucified: The Sheriff finding no good to be done with them, he went to the other company, telling them the ſame lye, to whom they anſwered, as their brethren had done, that their Faith was not built on man, but on Chriſt, and his Word, *&c.* Theſe 11 men were tied to 3 ſtakes, and the women were put in amongſt them looſe; *Elizabeth Pepper* being at the ſame time, 11 weeks gone with child. Theſe poor Creatures ſhewing great love one to another, and ſuch Conſtancy in their Martyrdom for the ſake of their Saviour, that all the beholders marvailed very much, thus reſigned their Souls and Bodys into the Hand of their Creator.

Roger Bernard *and others Martyr'd at* Norwich.

No leſs valiantly on the 20th of *June*, ſuffered the pains of Martyrdom by fire, at St. *Edmunds-bury*, *Roger Bernard* a Labourer, *Adam Foſter* an husbandman, and *Robert Laſſon* a Weaver, condemned by the Biſhop of *Norwich*. Theſe ended their Lives

moſt triumphantly, ſhewing their Conſtancy in their Faith, and making a moſt Joyful, end, to the praiſe of God, and incouragment of others in the ſame Quarrel.

Julius Palmer *Martyred at* Newberry.

In *July* following, the 16th day, ſuffered that memorable Martyr, Mr. *Julius Palmer*, with two others in one fire at *Newberry*, whoſe Hiſtory I ſhall briefly relate. This *Julius* was born in *Coventry* of good parentage, his father being an Upholſter, and a Merchant, and had been Mayor of that City, he was bred at School, and ſent to *Oxford*, where he profited much in the tongues, and Philoſophy, and many times ſupplyed the place of the Gr. Reader in *Magdalin* Colledg, where he became Batchellor of Art, and became at laſt Fellow of the ſaid Colledg, when he began to ſtudy divinity: He was of a very civil behaviour, courteous, pleaſant, and chearful, without affectation, and of great ſimplicity, not knowing how to diſſemble, an indefatigable Student, riſeing at 4 of the clock every morning to his Studies, and ſitting up till 11 at night, ſo that in a little time he profited much. He was admitted to the office of a Reader in Logick, and thus Continued a ſtiff and zealous Papiſt, till the Reformation, and then owned the cauſe of the *Pope* ſo far, that he was expelled the Colledg, and was fain to go and teach School privatly, Continuing thus all the Time of King *Edward*, and when Papiſtry was reſtored by Queen *Mary*, he was alſo reſtored to his fellowſhip in the Colledg, having for his Religion undergone much hardſhip: yet ſee the providence of God, to bring this man home to himſelf, for it was the blood of the Martyrs, which is the ſeed of the Church, and their Conſtant ſufferings, which made him firſt to begin to look into the Doctrine they profeſſed, and it ſo pleaſed God to open his eyes, that in a ſhort time he began to ſee clearly the Superſtition and Idolatry of the Popiſh Church, and being one who knew not how to diſſemble againſt his Conſcience, he was ſcon taken

notice of, and seeing they began to have an evil eye upon him, lest they should expel him the Colledg, he voluntarily left it. The cursing with excommunication, burning, hanging, drowning, racking Scourging, and persecuting men for Religion made him see and know it could not be of Christ, who Commands the quite Contrary, and this made him cry out when he heard of the Constant Death of Bishop *Hooper*, *Ridley*, *Latimer*, and others: O *Raging Cruelty*! O *Tragical Tyranny and more than Barbarous*. Being about to leave the University, growing dayly more fervent in the Truth, one of his intimate Friends asked him, whither he would go, to whom he Answered, I *know not*, *But the Earth is the Lords and the fullness thereof*. Let *God do as he please I will commit my self to him and to the wide World*. And being advised by another to beware of the fire, for it was no easy matter to burn he reply'd, I *have yet escaped it*, *but I verily believe it will be my end*, *at last*, *welcome be it by the grace of God*, *it will be easie to be suffered*, *by the grace of God*. He for some time kept School at *Reading* in *Berkshire*, but after a time being found to be a Gospeller he was forced to fly thence, and repairing to his own Mother, who was a Papist, and had heard of his turning from their Religion, hoping to obtain some monys due to him by his fathers will, and asking her blessing as he used to do, the unnatural Mother Cry'd out, *thou shalt have Christs Curse and mine*, *where ever thou goest*; being troubled at this heavy greeting, & amazed for a time, he at last said, *ah*! *Mother you may give me your curse*, which *God Knows I never* deserv'd, but *God's Curse you Cannot give me for*, *he hath already blessed me*. With that she reviled him, giving him most bitter taunts, calling him Renegade, and one who had embraced a new upstart Doctrine. It is not new (said he) but as old as Christ and his Apostles; with that she charged him to go out of her sight and never see her afterwards, flinging to him a piece of Gold, and so leaving him to his sorrows. But being sought after

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it was not long e're he was taken, and caſt into priſon, in a Dungeon prepared for thieves and Murtherers, and there left for a time hanging by the hands and feet in a pair of Stocks ſo high, that no part of his Body could touch the Ground: in this Cave or Dungeon he remained 10 days, under the Tyranny of an unmerciful Keeper. After this he was ſeveral times examined before the Mayor of *Reading*, and before the Biſhop of *Sarum* Chancellor; from *Reading* he was had to *Newberry*, and clapt in the Jail there, where he found two others, namely *John Guin* and *Thomas Askin*, poor ſimple men, who were Martyred with him. Here he had his laſt examination, and was condemned with the two aforeſaid Perſons by Dr. *Jeffrey*. Many endeavours were try'd to make him recant, and great proffers of preferments to tempt him, but nothing would move him, and he alſo confirmed his fellow ſufferers in their Faith: *Happy are you when men revile you; and perſecute you for Righteouſneſs ſake. Rejoyce and be glad for great is your* reward in Heaven. "Fear not them that can kill the Body, but are not "able to touch the ſoul. God is faithful, & will not "let us be tempted further than we can bear. We "ſhall not end our lives but make a change only for a better life. With the like comfortable ſpeeches he cheared his fellow Martyrs, and cauſed tears to fall from others who heard him. When they came to the place of execution, they fell all 3 on their faces, and prayed, and *Mr. Palmer* recited aloud the 31 Pſalm: After that two Popiſh Prieſts urged him to recant, but he cry'd to them *away, away*, tempt *me no longer*: *Away I ſay from me all yee that work Iniquity, for the Lord hath heard the voyce of my Tears.* Forthwith they ſtripped themſelves, went to the ſtake, Kiſſed it, and were bound to it, then Mr. *Palmer* ſaid: *Good people pray for us that we may perſevere to the end. And for Chriſt's ſake beware of Popiſh teachers for they deceive you*, with that one of the Officers threw a faggot at him, and hit him on the face that all the blood ran down. When the

fire

fire was kindled, and begun to take hold of their Bodys, they lifted up their hands towards Heaven, and quietly and chearfully as if they felt no pain, cry'd, *Lord Jesus Strengthen us: Lord Jesus assist us. Lord Jesus receive our Souls.* And thus they all ended their Lives without any strugling, only *Julius* when that all people thought him dead, being almost burnt to pieces, he was on a sudden seen, as if awaked out of a sleep, to move his tongue and Jaws, and heard to pronounce softly the name of *Jesus*, and so being burnt to Ashes yeilded to God his soul.

Three burnt in Garnsey, *with a child which came out of the Mothers belly.*

I did not intend to mention any out of *England* that were Martyr'd, but these in *Garnsey* being our Kings subjects, and the Example profoundly Barbarous, I could not refrain mentioning it. On the 18th of *July* this year, *Katherin Cawches*, *Guillemine Gilbert* her daughter, and *Perotine Massey* another daughter, were burnt together in one fire for the Gospel, the Mother in the midst between her two daughters, and the youngest *Perotine* being big with Child, the fire seising on the belly of the Martyr, it burst on a sudden, and the Child sprung out alive thorow the flames, being a fine boy, and was taken and lay'd on the grass, but the wicked bayliff caused it to be flung into the fire again, and to be burnt with the Mother for an Heretick. So that this Infant was baptised in its own blood, was born, and dy'd a Martyr.

About the same time 3 more were burnt at *Greenstead* in *Sussex*, 2 men and 1 woman, their names were *Thomas Dungate*, *John Foreman*, and Mother *Tree*. Not long before a poor Simple man named *Thomas Moor* was burnt at *Leicester*, for saying he believed his Maker to be in Heaven, and not on the Altar. On the 22d of *August* following *Joan Waste* a blind woman suffered in *Darby*. And on the 8th of *September* following *Edward Sharp*, an aged and devout person was Martyrd at *Bristow*: And on 25th another who was a *Carpenter* suffered, in the same place. On the 24th of the said *September* 4 more received Martyrdom

dom at *Mayfield* in *Sussex*, two of their names were *John Hart*, *Thomas Ravensdale*, the one was a Shoemaker, the other a Currier. Also one *John Horn* and a woman about the same time were burnt at *Wotten Under-Hedge* in *Glocestershire*. On the 11th of *October* a Shoe-maker suffered at *Northampton*. With several others who dyed in prisons in several places that are not mentioned; Five were starv'd to Death, in *November* in *Canterbury* Castle, who were condemned to be burnt. Their names were *John Clark*, *Dunsten Chittenden*, *William Forster*, *Alice Pothins*, and *John Arches*.

Dear *Protestant* Reader, I doubt thou art almost tyred with the Continuance of these tragical Histories, I shall therefore hast to a conclusion, God not permitting any long Reign to this bloody persecuting Queen. We are now come the year 1557, in the beginning of which Cardinal *Pool* visits the University of *Cambridg*, where he causes on the 9th of *Jan.* the bones of the famous *Bucer* and *Paulus Phagius*, professors of the Gospel, to be taken up, and with a solemn procession to be publickly burnt, with all their Books. Thus devillishly mallicious are these Papists, that they will not let men lye in quiet in their Graves. At *Oxford* this Cardinal in his visitation did the like by *Peter Martyrs* wife, whose bones he caused to be taken up and despitefully buried in a dunghill. About the 15th of this Month of *January* 6 men were burned at *Canterbury*, in one fire, their names were *Kemp*, *Waterer*, *Powling*, *Lomick*, *Hudson*, and *Hai*. Two more, *Stephens* and *Philpot*, at *Wye*, and on the 16th one *Final* and *Bradbridg* were burnt together at *Ashford*, in the same county. In *February* following, as if the Magistrates and Bishops were slack in destroying Gods people, whom they called Hereticks, a new bloody Commission is sent abroad, and new Inquisitors are made to torment and burn the professors of the Gospel. And not long after out of *Essex*, that fruitful place of holy Martyrs, were sent to *London* from *Colchester* no less than 22 persons at one time, men and women, all bound with ropes

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one to another and ſo guarded up to *London* after a ſtrange manner. On the 12th of *April* 5 were burned in Smithfield, whoſe names were *Thomas Loſeby*, *Henry Ramſey*, *Thomas Thirtel*, *Margaret Hide*, and *Agnes Stanly*. In *May* following 3 others viz *Morant*, *Gratwait*, and *King*, were burnt in *Southwark*. On June the 18th 5 women and 2 men were burnt at *Maidſtone* in *Kent*, their names were *Joan Bradbridg*, *Joan Mannings*, *Elizabeth* a blind maid, *Walter Appleby*, and *Petronel* his wife, *Edmund Allin*, and *Katherine* his wife. On the 30th of the ſame month were burnt at *Canterbury* 3 men and 4 women. I ſhall but name them, *John Fiſhcock*, *Nicholas White*, *Nicholas Pardo*, *Barbara Final*, a Widdow, the wife or Widdow of *Bradbride* formerly mentioned and Martyr'd, the wife of one *Wilſon*, and the wife of *Benden*: All theſe ſuffered for the Goſpel. The horrible uſage of theſe poor Creatures in the Biſhops Priſon is unſpeakable, where they lay upon ſtraw, and had but 3 farthings a day apiece allowed them; a halfpeny for Bread, and a farthing for bear, on which God enabled them to Live. On the 22th of *June* no leſs than ten Martyrs ſuffered together in one fire at *Lewis* in *Suſſex*, their names were *Richard Woodman*, *George Stevens*, *W. Maynard*, *Alexander Hoſman* his ſervant, *Thomaſin Wood* his maid, *Margery Morris*, *James Morris*, her Son, *Denis Burgis* The wife of *Aſhden*, and of *Groves*. On the 13th of *July Simon Miller* and *Elizabeth Cooper* were burnt at *Norwich*. on the 2d of *Auguſt* ſuffered no leſs than ten Martyrs at *Colcheſter*, Six in the Morning, & 4 in the afternoon. Their names were *Bongeor*. *Purcas*, *Benold*, *Agnis Silverſide*, *Helen Ewrine*, *Eliz. Folks* In the afternoon were burnt W. *Munt* and *Alice* his wife, *Roſe Allin* their daughter, and *John Johnſon*. When *Munt* and his wife were taken, the woman being ſick in bed, deſired her daughter to fetch her ſome drink, and as ſhe was paſſing thorow the room one *Tyrril*, of the race of that *Tyrril* who Murthered King *Edward* the 5th met her, and bid her to give her Father and Mother

Mother good Counsel, to whom the maid repyled; Sir, they have a better instructor than I am; For the holy Ghost doth teach them, who will not suffer them to *err*. Thou naughty huswife (said *Tyrril*) art thou of that mind? 'tis time to look to such Hereticks. That which you call heresie (replyed *Rose*) is the true Worship of the living God. Then Gossip (said this persecutor) I perceive you will burn for company with the rest; not for companies sake, but for Christ's sake, who I hope in his Mercy will enable me to bear it, if I am compelled thereto, returned the Maid to him again; with that this cruel *Tyrril*, took the candle which she had in her hand burning, and held the back of her hand over it, burning, it till the very sinews cracke and burst in two. And seeing the Maid did not cry out, why thou whore said he, wilt not thou cry? She reply'd he had more reason to cry than she, for she thanked God, she had no cause but to rejoyce. Thou young, strong, beastly whore, said he, get thee gone: When she came to her Mother, and shewed her her Martyr'd hand, her Mother asked her how she could indure it; to whom she replyed, that at first it was some little pain to her, but the more it burnt, the less she felt, or well near none at all. The like cruelty you heard of *Bonner*, who also served a blind harper after the same manner, with a burning coal. Likewise one *George Eayles* a Taylor by profession, but privately preached the Gospel to the great Comfort of many good people, taking great pains therein drinking only water, and eating little, lying in the woods and Fields, which secured him for some years, but at last he was taken, and had to *London* and there condemned for a traytor, for meeting in traytorous companies or Conventicles, and stirring them up against the Q. though nothing of that nature could be prov'd against him, yet he was condemned and executed after a barbarous manner, at *Chelmsford* in *Essex*. On the 5th of *August* suffered *Rich. Crashfield* at *Norwich*. About the same time a converted Fryer & a Woman who was

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Sister to the late mentioned *George Eagles* were burnt at *Rocheſter*.

Mrs. Joyce Lewis *Martyr'd at* Lichfield.

About the ſame time ſuffered Mrs. *Joyce Lewis*, ſhe was a Gentleman's daughter, tenderly bred up all her Life, and Marryed to Mr. *Tho. Lewis* of *Mancheſter*. who was her 2d Husband. She had been all her Life time a Papiſt, and ſo continued till the begining of Queen *Maries* reign, and that ſhe ſaw ſuch Cruelties exerciſed againſt the Goſpellers, and eſpecially upon the burning of that learned Martyr, Mr. *Lawrence Saunders*, whom we have mentioned, ſhe began to enquire more narrowly into the matter, and more eſpecially converſed often with Mr. *John Glover*, living near him in *Coventry*, who taught her and inſtructed her in the Truth, ſo that ſhe being throughly convinced of the Popiſh errors, and their damnable Doctrins, ſhe refrained from going to Maſs, but her Husband one day forcing her to go to Church againſt her will, when the Prieſt went to ſprinkle her with holy Water, ſhe turn'd her back to him, upon which ſhe was next day cited to come before the Biſhop; but her Husband being enraged at the fellow who brought it, ſet his dagger to his throat, and made him eat the citation, and drink an health to it afterwards; but upon this, they were both had before the Biſhop; the Husband ſubmitted himſelf, & was bound in a recogniſance of 100 *l.* to bring his Wife, after a months time given her to Conſider; which the unatural husband did, rather than to undergo any farther trouble, and the poor Gentlewoman being Conſtant, and rather reſolving to ſuffer, than to deny the Truth, was committed to ſo naſty and ſtinking a priſon, that her maid who went with her, not being able to endure it ſwounded; but God gave her ſtrength, and tho ſhe had many Temptations, yet by the power and aſſiſtance of God's holy Spirit, ſhe overcame them all, ſhe was ſeveral times had before the Biſhop, who reaſoned with her, endeavouring to make her come to Maſs, but ſhe ſtill anſwered him, it was againſt her Conſcience,

ſcience, and not Commanded in the Word of God, for if he could ſhew them there, ſhe would with all her heart receive, eſteem and believe them. To which this Popiſh Biſhop replyed: If thou wilt believe no more than is in the Scripture, concerning matters of Religion, thou art in a damnable caſe. Upon which ſhe being ſomewhat amazed, told him his words ſavoured of ungodlineſs. She was then condemned, but after her condemnation, ſhe was kept a whole year, ere ſhe was burnt, but at laſt ſeeing they could not pervert her, they procured the burning writ, and ſhe having notice of it received the news very chearfully, ſpending the night before her Martyrdom in prayers, receiving great Conſolation and Joy in her Spirit, in that God had accounted her worthy to ſuffer for his ſake; The next morning, refuſing the Prieſt, they had ſent to take her confeſſion, ſhe went to the ſtake prepared for her at *Letchfield*, being accompanied with ſeveral of her friends, & ſeveral of her Neighbours & acquaintance, ſhe being beloved, and many of them drank with her at the ſtake, all which were noted by the Fryers, and made for ſo doing, to undergo publick pennance. When ſhe was tyed with the chain, ſhe ſhewed ſuch chearfulneſs and patience, that all were amazed and moſt of them could not abſtain from weeping, who beheld her. When the fire was ſet to her, ſhe neither ſtruggl'd or ſtir'd, only lifting up her hands towards heaven, ſhe was quickly dead: the under Sheriff being her Friend, had prepared ſuch ſtuff, as ſoon diſpatch'd her. And this was the end of this good and bleſſed Gentlewoman and Martyr.

Four burnt at London,
2 *Women at* Colcheſter, &c.

On the 17th of *September* 1557 *Ralf Allerton*, *James Auſtoe*, *Margery Auſtoe* his wife, and *Richard Roth*, ſuffered all in one fire, at *Iſlington*; on the ſame day and year were burnt at *Colcheſter* in one fire, two godly women, *Agnes Bongeer* and *Margaret Thurſton*. About the ſame time one *John Noys*

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a Shoemaker of *Laxfield* in the County of *Suffolk* was burnt. On the 23d of *September* the ſame year *Cicily Ormes* a poor ſimple woman was burnt at *Norwich*, for profeſſing the Goſpel. At her Death ſhe utterly renounced Popery, and admoniſhed people to beware of its Idolatry: When ſhe came to the ſtake, ſhe Kiſſed it, and embracing it, ſhe ſaid, *welcome thou Croſs of Chriſt*, being bound to it, and fire being ſet to her, ſhe ſaid: *My ſoul doth Magnifie the Lord, and my Spirit rejoyceth in God my Saviour*, and, in ſo ſaying ſhe ſet her hands together right againſt her breaſt, caſting her eyes and head upward, ſhe ſtood without moving till her Arms being burnt in two, fell into the fire, and ſo yeilded up the Ghoſt as if ſhe felt no pain.

On the 18th of *November* following, *John Hollingdale*, *W. Sparrow*, and *Richard Gibſon*, being all condemned by *Bonner*, ſuffered together in *Smithfield*. On the 22th of *December*, were alſo burnt in *Smithfield John Rough* a Miniſter, and one Margaret *Mearing*, in one fire. On the 28th day of *March* following being the year 1558. *Cutbert Symſon* who had been a Deacon in the Congregation, of the laſt mentioned Miniſter, Mr. *Rough*, was burnt in *London*. He was like another *Stephen*, moſt Zealous for Religion and never ceaſed, labouring earneſtly how to help and preſerve others from the Popiſh Tyranny. This man keeping the Books of the Regiſter of the names and accounts of the Congregation, Mr. *Rough*, before Martyr'd, had a viſion of his trouble, that came ſuddenly upon him, and left they ſhould find this Book and thereby know all the names of Gods Saints, belonging to the Congregation, to bring them into trouble, being warned in his dream, he cauſed *Cutbert* not to carry that book about him, as he was wonted to do; for it ſo fell out, he was layd hold on, and becaute he would not Confeſs, and betray thoſe of the Congregation, he was had before the Recorder of *London*, and the Conſtable of the Tower, but he abſolutely denying to Confeſs any thing, they ſet him 3 hours upon the rack, but

not

not being able to move him with their torments, they loosed him & sent him to prison for that time, but the *Sunday* following, he was sent for again, and being asked if he would yet Confess the Hereticks, shortly answered, that he never would, upon which the Lieutenant of the Tower swore by God, *he would make him*, and presently caused his forefingers to be bound together; and then betwixt them, thrust a small forked Arrow, drawing it backward and forward, Cruelly tormenting and cutting his fingers, but still finding him Constant and resolute, these bloody and Tyrannical Papists rack'd him twice more, and set him 3 hours in an Iron Engine, in the Tower, called *Skevingtons* Gives, all which he with great patience suffered, and they could not get their wills of him. And Bishop *Bonner* was forced to confess, that so patient a man he had never before seen, being thrice racked in one day, and it was pity he was an Heretick. The night before he was burnt, he heard his prison doors (as he thought unlock, about midnight, he saw an apparition of great brightness to enter the dungeon, saying nothing to him but Ha! and then departed, but the sight thereof filled him with extraordinary joy and comfort. With this Constant Martyr *Cut-bert Symson*, suffered also *Hugh Fox* and *John Devonish*, for the same cause, all ending their lives on the day and in the place aforesaid, with great Joy and alacrity to the Strengthning of others.

On the 6th of *April* following, was burnt at *Haverford* West in *Wales*, one *William Nicholson* a plain simple man, who there lay'd down his life for the Gospel.

Three Martyrs burnt at Norwich.

On the 19th of May following, was burnt at *Norwich* in one fire, *Will. Seaman* an husbandman, *Thomas Seaman* a lay man, and *Thomas Hudson* a Glover, all of them condemned by the Bishop of *Norwich Hadden*, had often prayed to God that he might suffer for the Gospels sake, and when he was taken, he was not from flying, that he chearfully met the Offi-

cers saying, *welcome friends, welcome, my hour is now come: you are they that shall lead me to Life. Christ; I thank God for this, and the Lord inable me thereto for his mercies sake.* When they were brought to the place of execution, which was without Bishopsgate in *Norwich*, called *Lollards* pit, after they had made their prayers to God, they were chained to the Stake, when *Hudson*, not feeling that Joy in Spirit he used to do, he desired them to stay a while which some believed was that he might recant, but he falling on his Knees, prayed with great Vehemency to God, to visit him with his spirit, and at last he received that comfort he desired, and then arose up with great Joy, as a man new changed even from Death to Life, and said: *Now I that God I am strong, and pass not what man can do unto me:* And so fire being put to them, all three suffered most Joyfully, Constantly, and manfully, and were Consumed with the Fire, glorifying God, to the terrour and amazement of their bloody persecutors, and to the comfort and strengthning of their Brethren.

The 29 of the same month, were burnt also for the Gospels sake 3 more together at *Colchester*, the Names were, *William Harris*, *Richard Day*, and *Christian George*, who dyed chearfully and willingly.

The Seven last Martyrs burnt in Smithfield.

On the 27th of *June* following, being *Anno* 15[illegible] were burnt together in one fire in *Smithfield* the blessed Martyrs, all condemned thereto by the bloody, butcherly Bishop *Bonner*, who gloried in his shame; the names of these men were *Hen. Pond*, *Raignold Eastland*, *Ro. Southam*, *Matthew Richarby*, *John Floyd*, *John Holyday*. And *Rog. Holland*. This last was a Gentlemans son of *Lancashire*, of great Kindred, & many friends, being bred a strict Papist, and bound Prentise in *London*, where he lived so leud and debauch'd a Life, till the beginning of Queen *Maries* days, that there was little likelyhood of his coming to be burnt for the sake of *Chri*

Christs Gospel. But it pleased God at last to work upon him, in the midst of his ryot and licentious Life, being given to dancing, fencing, gaming, banqueting, and all manner of luxurie, and one night having lost 30 *l.* at play of his Masters mony, he grew troubled, and resolved to run away and go beyond seas to *France* or *Flanders*, and making a Bill under his hand, acknowledging his debt to his Master, he privatly made his case known to the servant maid in the house, who was a religious maid, and one who professed the Gospel, and desired her to give his Master that Note, when he was gone, promising to pay him so soon as he was able, if he would keep it from his friends, for if they should know of it, they would never look on him, and it would be his Ruine. This maid pittying the young man, and hopeing to reclaim him from his Evil ways, haveing some monys by her, left to her by some of her friends, she kept the note and fetch'd him 30 *l.* to pay his Master, upon Condition he would leave his leudness and debauchery, read the bible, pray to God, and frequent sermons, and to leave all his Popistical Books and licentious Ballads, and Ribaldry, and to lead a new life, giving him a great deal of good and grave advice. He promised what she desired, and endeavouring it, God so wrought upon him, and strengthened him in this good way, that in some time he left off all his wicked and debauch'd companions, and became a strict professor of the Gospel, to the great Admiration of all those who had known his former wicked Life. After some time he bought several good books, and going into the Country to his father carried them, and bestowed them among his friends whereby his father, and many others began to tast the Gospel, and to abhor the Idolatry of the Papists; his father giving him a stock to begin with, his time being out, he goes to *London* and repairs to the maid, who had generously lent him the 30 *l.* pays her, and in return of her kindness Marrys her. Having

ing a child by her, he caused it to be privatly baptized, for which he was lay'd hold on and cast into prison, and divers times had before *Bonner*, who by reason of his many and great kindred (the Lord *Strange* being one of them) he sought all he could to have him recant, and save his Life, but he was a stout and noble Champion, and would not be perverted by any means: He told the Bishop that he had been bred a *Papist*, and then liv'd in all manner of sin, being absolved by the Priests, so that he made no Conscience of committing any crime, whilst in their Church, for he knew that for a little mony, he could be absolved from all his wickedness, and begin again anew, he could eat flesh on Frydays, whore, swear, drink, game, and all was well enough, so long as he went to Mass, but now tho he lived a strict and sober life, leaving their Idolatry, he must be persecuted to death, being called by the light of God's Word to Repentance, and that by Priests, who blaspheme God, and lead Scandalous lives, without punishment, some of them having 6 or 7 Children apiece, to his knowledge by four or five sundry women. He told them many other crimes and Enormities of the Church, to the Bishops face, too long to rehearse, which so enraged the Bishop, that he read the sentence against him, not permitting him to speak any more, saying he was one of the most blasphemous hereticks, that ever he heard of. He heard his sentence of Condemnation very patiently and when they would have had him away, he desired to speak two or three words, but the Bishop Cry'd, *away with him, away with him*; at last, some of his friends prevailed, not knowing but he might recant, and being permitted to speak he thus prophesied: I *tell you* (saidhe) *that God has now heard the prayers of his servants, which have been poured forth with tears for his Afflicted Saints, which you dayly persecute, as you do us. But this I say to you moved thereto by his holy Spirit, that God will shortly*

your hand of Cruelty, and this my Brethren in short time will be able to perceive, so that you shall not be able to persecute them any more: For mark me, after this day, in this place, in which I & my Brethren, and fellow Martyrs are to suffer, no more shall undergo the tryal of Fire and Faggot. Upon this *Bonner* said, I now perceive *Roger* that thou art as mad in thy heresies, as ever was *Joan Butcher*. Thou wouldst fain be accounted a railing prophet, and tho thou and all the rest of you, desire to see me hang'd yet I shall live to burn you, yea I will burn all of you that come under my hands, that will not worship the blessed Sacrament of the Altar, for all your prating. And so they haled him away, but this Holy man was no false prophet, for he and his 6 Companions above-named who were burnt with him were the last who suffered in that place, for the testimony of the Gospel. That day these holy Martyrs suffered, a proclamation was made, that none should dare to speak or talk a word to them, or receive any thing from them, or touch them, on pain of Imprisonment, without bail or mainprise. Notwithstanding, the people cryed out, desireing God to strengthen them. When they all came to the Stake *Roger Holland* embracing it said aloud *Lord, I most humbly thank thy Majesty, that hast called me from the State of Death unto the light of thy heavenly Word, and now unto the fellowship of the Saints, that I may sing and say, Holy, holy, holy Lord God of hosts. And Lord, into thy hands I commit my Spirit. Lord bless these thy people, and save them from Idolatry*: so being fastned to the stake with the rest, looking up towards Heaven, praying and praising God, with the rest of his fellow Martyrs, he ended his Life, and exchanged for a better, with great Courage, holy resolution, and manlike Constancy.

Six Martyred at Brainford.

Not long after the Martyrdom of these 7 last mentioned in *Smithfield*, viz. on the 14th of *July* following, Six more suffered in one fire at *Brainford*.

Their names were *Robert Wills*, *Stephen Cotten*, *Robert Dynes*, *Stephen White*, *John Slade*, and *William Pikes* a Tanner. All these were condemned By *Bonner*, and ordered to be burnt at the place aforesaid. When they came to the stake, they made their prayers with great humility, like so many Lambs prepared for the slaughter, then undressing themselves, they went joyfully to the stake, to which they were bound, and the fire being put to them, and flaming about them, they yielded their Bodies, Lives, and Souls, into the hand of *Jesus*, for whose cause they suffer'd. The last mentioned *William Pikes*, being a very godly, holy and religious man, not long before he was taken, as he was reading the Bible of *Mr. Rogers* his translation in his Garden, 4 drops of blood fell down upon the Bible, from whence he could not tell except it came out of the Element, upon which he called his wife, and shewed her the prodigy, blotting out one of the drops with his finger At last he said, I perceive the Lord will have blood, his will be done, and give me grace to abide the tryal. And it was not long after that he was apprehended. The same man being in *Newgate*, fell extreamly sick, so that none looked he could have lived 6 hours, being given over for a dead man upon which he prayed, and desired of God that he might glorifie his name at the stake, which came to pass accordingly God hearing his prayers.

The Cruel Whipping of Thomas Hinshaw *by* Bonner.

This Bloody *Bonner*, who in a matter of 3 years space, had destroyed one way or other, about 200 Martyrs for the Gospel, haveing one *Thomas Hinshaw* an Apprentice in *London* before him in Examination at *Fulham*, and not receiving satisfactory Answers to his mind, he set him in the stocks all night with bread and water only, the next day he sent his *Archdeacon Harpsfield*, such another persecutor as himself, who calling this young man, who was about

about 19 or 20 years of Age, Prevish boy, asking him whether he thought he went about to damn his Soul, or no, unto which the said *Thomas* answered, that he was perswaded, they laboured to maintain their dark and devilish Kingdom, and not for any Love to Truth. This put the Archdeacon into a Rage, and away he goes to *Bonner*, who fumed and fretted, not being able to have his will of a young man, presently he sends for him into an Arbour in his Garden, untrussing him, he caused the young man to Kneel down, and to lye over a bench, where with his own Episcopal hands, he wore out a willow Rod upon him, who bore it all patiently, till this stout whipping Bishop, who had none of St. *Pauls* Characters in him, could lay on no longer, for want of Breath. With this, and other ill usuage, this poor young man fell sick, and so continued in a lingring Sickness, till he was freed by the Death of this Popish Persecuting Queen *Mary*.

The Whipping of John Wills *by* Bonner.

Besides, this young man, there was another named *John Wills* a Capper, and was brother to the above mentioned *Robert Wills*, Martyr'd at *Brainford*; he was kept for some time in *Bonners* colehole at *Fulham*, and put into the Stocks, being taken at a meeting in the fields at *Islington*: *Bonner* had him several times in Examination, rapping him often on the head with his stick, and flirting him under the chin, and on the ears, when he cross'd him: The poor man often mentioning the Scripture to the Bishop, Hah! Sirrah, said he, What have you to do with Scripture? Do you believe the Scripture? To whom this honest confessor reply'd that he did: why then said this learned Bishop, St. *Paul* says if the man sleep the woman is at Liberty to go to another man and then wouldst thou having a wife be content she should go to another man, when thou art asleep? And yet this is Scripture. As thou seest the Bodies of the He-

Heretick burnt in *Smithfield*, just so do their souls hang burning in hell, for forsaking the true Church. They call me bloody *Bonner*, a vengeance of you all, I think you have a delight in burning, but if I might have my will, I'de soon be rid on you all, for I would sow up all your Mouths, put you into Sacks, and drown you: O excellent Popish Bishop! But seeing the honest Capper no ways approving his Doctrins, he caused him to be untrussed and in his Arbour, this Whipping fat paunch'd Bishop, exercised himself on his hinder parts, with a willow Rod, which being spent, he sent for a birchen Rod, with which he clawed off the poor man, till he could Labour no longer. This man was delivered from his tyranny, by the Death of the Queen.

A Child Scourg'd to Death in Bonners *House.*

We will also take notice of another cruel Whipping in this Bishops house, either by himself or his Chaplains; one *John Fetty* of *Clerkenwell*, being for the cause of the Gospel in the *Lollards* Tower, where for many weeks he had indured great hardship, being often tormented in the stocks, it chanced that one of his Children, a Boy of about 8 or 9 years old, came to the Bishops palace, to see if he could get into the prison, to see his Father, and being met by one of the Bishops Chaplains, who asked the child what he would have? who told him he came to see his Father that was in prison in the *Lollards* Tower. Your Father then said the Priest is an Heretick. No said the Child, he is no Heretick, but you are Hereticks, for you have *Balaam's* Mark: With that this hard hearted Priest took the Child in, and among them stripping him, whipt him all over, till he was of a gore blood, and then in that condition sent him to his Father, which cut the poor man to the heart to see him so cruelly handled. He then asked the Child who had done it? the Child replyed a Priest in the Bishops house, with *Balaams* Mark on him, had used him thus; with that the cruel hangman, carryed the

Child

Child back, where they so cruelly handled the poor Innocent, that in about 15 days after he dyed. The Bishop hearing that the Child was about to dye, fearing he should be called to account for it, released the Father, and so saved his Life, for murthering his Childs.

Richard Yeoman *a Minister, Martyr'd.*

On the 10th of *July*, one *Richard Yeoman* of 70 years of Age was Martyr'd at *Norwich*. This *Richard Yeoman* was a Minister, and had been the Martyr'd Dr. *Taylors* Curate, & to whom he had left his care, but being turned out, and a Popish Priest put in, having a Wife & being aged, he fell into great poverty wandring about with a few Pinns, Tape, and Laces and such like to sell, and where he durst he often preached and instructed good people, in the true doctrine of Christ., After long wandring about he came home secretly to his Wife, who lockt him up in her Chamber, going abroad to get and beg Victuals to maintain them, but at last it was suspected, that he was in the house, and in the night when in bed together, they broke into the house, where their Popish Adversaries found them; Ha, said the Priest, I thought we should find a Rogue and an Whore together; upon which the old man told them, they were lawfully Married, and they did ill so to term those who came lawfully together by Gods ordinance, which he would own: They then forc'd him to rise, and had him to the *Cage*, where they kept him all night, & where he found one *John Dale* who had been kept there two or 3 days. Thence they were had before the Justice, and from him sent to the Jail at *Norwich*, where *Dale* dyed before he was executed, *Yeoman* being examined by the Bishop, who finding him resolute in owning the truth, he was condemned, degraded, and deliver'd over to the secular power to be burnt, and so on the day, & in the place aforesaid he suffer'd, sealing his testimony with his blood, passing thorow the torments of the fire to everlasting peace. Mr.

Mr. Thomas Benbridg *Martyr.*

I am now come near to a concluſion of theſe cruel perſecutions of the Papiſts, and ſhall end with mentioning one or two more. Mr. *Thomas Benbridg* of the Dioceſs of *Wincheſter*, was a Gentleman of Eſtate, and mought have lived in all plenty of Earthly pleaſures, all which he forſook for the ſake of the Goſpel, and of his ſoul, which was more dear than all earthly delights and pleaſures, for which cauſe being apprehended and brought before the Biſhop, he had ſeveral diſputes with him, but in the end he was overcome by their cruel Topick the Fire, to which he was condemned: Coming to the ſtake very richly clad, his coat being lay'd all over with Gold and Silver lace, his Cap of Velvet and other things ſutable, which he caſt off at the ſtake, and being tyed thereto, was willed by Dr. *Seaton* to recant, and that he ſhould have his Pardon, but he refuſing it, the Dr. willed the people not to pray for him no more than for a Dog, & becauſe he ſaid to the Dr. *Away* thou *Babylonian*, away! ſome would have had his Tongue cut out, but his Adverſaries ſeeing he would not yeild, try'd a new way to Torment him, and inſtead of putting him to death, they rather roſted or broyled him with a few Faggots, that he might through the great torment of the fire recant, for they burnt part of his legs, and ſcorched his face and beard, in a pitious manner, ſo that the pain being ſo great, he cryed out he would recant, upon which the fire was withdrawn, and he was led back to priſon; but he was ſo troubled at what he had done, that he could have no quiet or peace in his conſcience, 'till he had given under his hand that he utterly renounced that forced Recantation and that he was willing to dye for the Goſpel, which he had and did ſtill profeſs. Upon which his Popiſh Adverſaries being enraged, that day ſeven-night after, he was had again to the ſtake, where they as before, rather broiled him than burnt him to Death, which he

then

then manfully endured, and so at last slept in the Lord, *July* 19. 1558.

Four Martyr'd at St. Edmunds-bury.

About the beginning of *August*, and a little before *Queen Mary* sickned, 4 Martyrs were burnt together at St. *Edmunds-bury*, by the Bishop of *Norwich*, the names of these were *James Abbey* a Batchelor, *John Cook* a Sawyer, *Robert Miles* a Sheerman, and *Alexander Lane* a Wheel-wright.

In *Ipswich* on the 4 of *November*, one *Alexander Gouch* and *Alice Driver* were Martyr'd, the aforesaid *Alice Driver* having both her ears cut off, for comparing Queen *Mary* to *Jezabel*. When they came to the stake singing of Psalms, the Sheriff was so cruel and churlish to them, that he interrupted them, and would not let them stay to pray, but would have them fastned to the stake, and was enraged to see any take them by the hand, threatning to have them to prison, yet they would not forbear: Thus they expressed their malice to these poor wretches, but this wicked Sheriff died within 3 weeks after, which was look'd on as a just judgment upon so cruel a persecutor.

In the same month 3 more were burned at *Bury*, their names were *Philip Humfrey*, *John David*, and *Henry David* his Brother. At *Exeter* a poor woman was burnt, being the wife of one *Prest*, of about 56 years of Age, and being a silly ignorant woman, in the esteem of the Priests, they thought they should be able to overcome her, but they travelled in vain, and all they could do could not pervert her, being strengthend by the Spirit of God: When she came to the stake, she shewed great chearfulness and alacrity, and said, I *thank thee O God, this* day I have found *what I long sought for*. And being urged to recant *Nay* (said she) *God forbid I should lose Eternal Life, for this Carnal and short life, I will never turn from my heavenly husband, to my earthly husband, from the fellowship with Angels,*

to

to mortal Children: And if my husband and Children be faithfull, then am I theirs. God is my Father, God is my Mother, God is my Sister, my Brother, my Husband: God is my friend, moſt faithfull. Fire being put to her ſhe cryed out, *God be merciful to me a Sinner, God be mercifull to me a Sinner,* and ſo Continued whilſt ſhe had life.

The laſt Martyrs burnt in Queen Marys *days.*

The laſt that ſuffered for the Goſpel in the days of Queen *Mary*, and that but 6 or 7 days, before her death, were three men and 2 women, on the 10th of *November*, at *Canterbury*: their names were *John Cornford Coriſtopher Brown, John Heſt, Alice Storh*, and *Katherin Knight* an aged woman: Theſe Five cloſed up the rage of Queen *Marys* perſecution for the teſtimony of that word, for which ſo many had dyed before, and gave up their Lives meekly and patiently, ſuffering the violent malice of the Papiſts. The matter for which they were judged to the fire, was, for believing that the Body, Blood, and Bones of Chriſt was not in the Sacrament of the Altar. Upon which, theſe poor people were excommunicated, in theſe Words: In the name of our Lord Jeſus Chriſt, the Son of the moſt mighty God, and by the power of his Holy Spirit, and the Authority of his holy Catholick and Apoſtolick Church, we do hereby give into the Hands of *Sathan* to be deſtroyed, the Bodys of all theſe Blaſphemers, and hereticks, that do maintain, *&c.* Upon this they were delivered over to the ſecular power, and ſuch was the inveterate malice of theſe Papiſts, to thoſe who profeſſed the Goſpel, that although they well knew that the Queen was given over by the Phyſitians, and that ſhe could not live; yet they had a mind to diſpatch theſe poor wretches, and to rid them of their lives, blaſphemouſly making uſe of the names of God and Chriſt in their Excommunications, to torment the Bodys of the Saints with fire, and

to

to give their Souls to the Devil, and all to arrive to their bloody ends. When theſe Five came to the ſtake, they prayed very fervently to God, that he would have mercy on the Nation, and that their Blood might be the laſt that ſhould be ſhed by the violent Rage of the bloody Papiſts; and ſo it was, that God heard their prayers, for theſe were the laſt who ſuffered for the Goſpel in her Days; for on the 17th of the ſame month ſhe dyed, and the glorious and renowned Queen *Elizabeth* her Siſter ſucceeded, and put a full period to the rage, reign, and bloody Tyrannie of the Church of *Rome*, in *England*, and reſtored the reformed Church as now Eſtabliſhed, to its ſplendour and purity, which having paſſed the firy tryal, and drunk ſo deeply of perſecution, one would believe ſhould never go about to perſecute others: But God preſerve this Nation from the dreadful Tyranny of the Biſhop of *Rome*, and let all people heartily ſay Amen.

FINIS.